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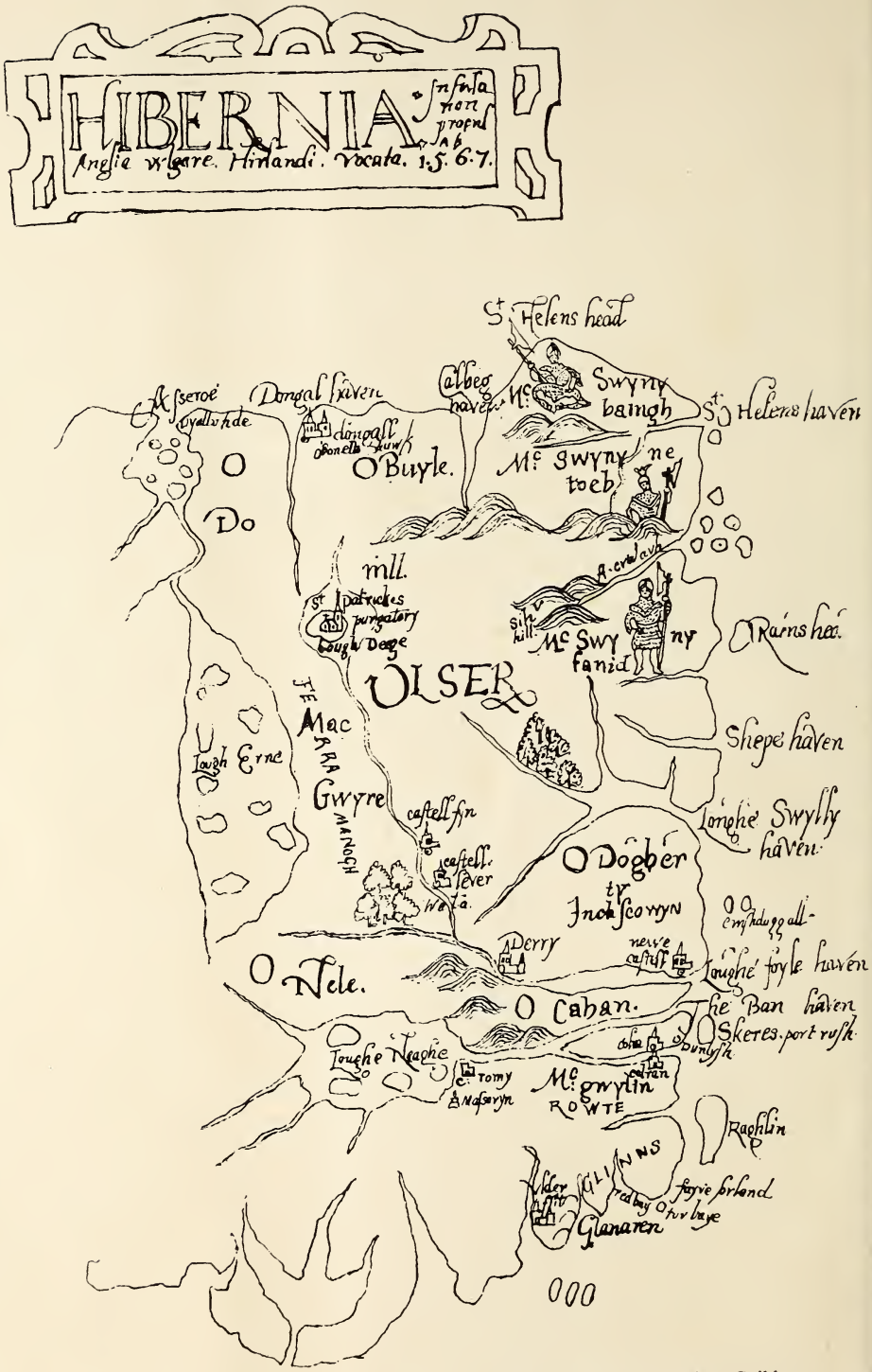


MAP OF NORTH-WEST ULSTER in 1567, showing Tir-Conail and the Mac Suibhne territory. Observe the three Mac Suibhne ("fanid" and "toch" and "banigh"), with their battle-axes, guarding their countries.

ULSTER JOURNAL

OF

ARCHÆOLOGY.

VOL. XIV. FEBRUARY, 1908. No. 1.

The Mac Suibhne of Banagh and Fanad and Na d tuath, in Donegal.

BY FRANCIS JOSEPH BIGGER.

THE Mac Suibhne of Banagh was one of three clans of the same name. The other two were Mac Suibhne of Na d tuath (Do.) and Mac Suibhne of Fanad.

A grant of 2,000 acres was made in 1610 by king James to Donach Mac Suibhne, "To hold as of the castle of Dublin in common socage, and subject to the conditions of the plantation of Ulster"—legal jargon quite unknown to the Mac Suibhne, who had possessed their lands for ages under the old equitable Brehon laws, before Chichester came along with his plantation schemes, and the subsequent centuries of Ulster land confusion and trouble. These 2,000 acres were then known as Leanagh and Corragh, and were but a small part of their ancient lands of Banagh, which comprised about 178,000 acres, and Boylagh about 158,000 acres. It was in Banagh, in the parish of Cill-leacht-oidhche (the church of the stone of the night), that the peninsula now known as St. John's point was situated.

The western side of this long fertile stretch of land is known as Mac Suibhne's Bay, and upon it, near the mainland, was the ancient stronghold of the Mac Suibhne of Banagh. Its crumbling walls are still extensive, but not a moiety of their original strength. The waves of the bay wash two sides of the fortification, the south and west. The east side was guarded by a swamp, now crossed by a circular beach of boulders, thrown up by the waves.

To the north is a long, natural causeway, forming the approach to the castle, which stands upon a rocky eminence, overlooking the sea and the surrounding lands. A large, square keep was the principal feature of the castle; it joined the causeway. The courtyard was to the south, overhanging the sea. Wind and waves have largely undermined it, so that much has fallen away, whilst human vandals have not hesitated to quarry from the building on the land side, doing even more destruction than time itself. Traces of a circular stair can still be seen at the north-east corner, whilst the carved stones of a pointed door strew the ground. The building as a whole was not extensive, but was strongly built on a chosen site for defence, and a lovely place for beautiful

Photo by R. Welch.

CASTLE OF THE MAC SUIBHNE OF BANAGH,
ST. JOHN'S POINT, CO. DONEGAL.

surroundings. Killybegs harbour, which is practically part of the bay, afforded safety for ships at all seasons and in all weathers, being well nigh land-locked. The age of the castle may be early sixteenth century, so its builder, we surmise, was Niall mor Mac Suibhne, whom the "Four Masters," under the year 1524, describe as "a constable of hardiest hand and heroism, best in withholding and attacking, best in hospitality and prowess, who had the most numerous troops and the most vigorous soldiers, and who had forced the greatest number of passes of any man of his own fair tribe." Such a noble man might well build himself a noble house on one of the noblest sites in all Donegal. Still, his successor had to yield up his strong castle, and accept a

paltry 2,000 acres and a clan, go abegging to please Chichester and the other land hungerers, and live "subject to the conditions of the plantation of Ulster," because he had aided O'Dochartaigh of Iniscon, whose lands Chichester long coveted, and finally acquired.

A son of Niall mor, also named Niall, is recorded to have slain his brother, Maolmuire mor, at the door of this castle of Rathain on SS. Peter and Paul's day, 1535, but the cause of this fratricide is not told. The Mac Suibhne appear to have settled in Banagh in the middle of the fourteenth century, having come from Scotland about that time, according to O'Donovan. They were a Munster family, and migrated to Scotland in the twelfth century. This territory was the O'Boyles', but the Mac Suibhnes were settled here with

Photo by Harris.

PILLAR STONES, CAISEAL, AND MAC SUIBHNE'S CASTLE, ST. JOHN'S POINT, CO. DONEGAL.

the consent of the O'Donnells, who desired to have them in Tir-Conail as a strong fighting force. The Mac Suibhnes were essentially a fighting clan, and often hired themselves as warriors out of their own territory. "Mac Suibhne of the battle-axe" was well known. In an old map, dated 1567, the three Mac Suibhne are represented each holding a battle-axe, helmeted, and wearing the Irish kilt, standing in their own territories of Banagh and Fanad and Doe. They appear ready to defend their own, and equally ready to march forth on

behalf of others, and so the O'Donnells always found them. They were also pipers of pre-eminence, and are so still. The Mac Suibhne war march, played on the pipes (see *Songs of Uladh)*, is one of the finest Irish marches known—clear, dominant, triumphant, without a wail in any part of it. An earlier race than the Mac Suibhne occupied this headland. Close to the east of the castle, on rising ground, are two fine standing stones, like cyclopean sentinels, not far north of a stone caiseal crowning a low hillock. The measurements of these stones are—(1) 8 feet high by 2½ feet by 1½ feet, (2) 6 feet high by 2½ feet by 6 inches. Near the head of St. John's Point is another stone fort and a fine earth work, Rathbaile, from whose height in every direction extend views of wave and land "as far as the eye can see." Carns and circular huts are there also, and I am sure many evidences of early life would yield to fuller investigation.

I may mention here that the Mac Suibhnes of Banagh had another strong castle, overlooking Killybegs harbour from an eminence in what is now the glebe land. At its base is Saint Catherine's Well, and in the adjoining glen the ruins, largely modernised, of the old Franciscan friary founded by the clan.

Across the peninsula of St. John, in a little bay, now a neat fishing harbour, called Baile sagart (the town of the priests), is the Mac Suibhne chapel and burial-place, now desecrated and in ruins. Acts of Parliament and Boards of Works are complete farces in Ireland while such a deplorable destruction of an ancient monument is allowed to take place as this once lovely chapel now

Photo by R. Welch

MAC SUIBHNE CHURCH *(fallen into ruin 1907)*,
BAILE SAGART, ST. JOHN'S POINT.

appears. The whole west wall has recently tumbled down; within the last six months the ruin has occurred, crushing to pieces the beautiful pointed west door. The graceful, well-carved, two-light east window will soon follow; it is already cracked and threatening to collapse. The corner stones of the building have been removed, and many stones from the walls. A heap of ruins will soon be all that is left of a most beautiful building. Such treatment of a sacred building is a disgrace to all concerned—to the people, to the Church, to the responsible boards and other authorities. Even yet it could be saved, and the west door and gable restored. I urgently appeal to those who have the power, to see this done in time. In the north wall, close to the altar, are two pointed doors, built up, which lead me to think the chapel belonged to a religious house, as there are evidences on the north side of an adjoining building. It may have been a small Franciscan convent. On the south side opposite was a window, now broken down, and, nearer the east end, a square piscina, whilst beneath the window was a sedilia or altar tomb; more likely the latter. Only one carved capital of the side pilaster remains *in situ*. The column and capital from the other side were removed in 1868 to the Catholic church in Killybegs, where it and another carved stone from a door or window have been built into the piers of the presbytery garden gate, close to the church door. These carvings are similar to those in the cloister at Donegal Abbey, so they may be of the

Photo by F.J.B.

GRAVE SLAB of the MAC SUIBHNE of BANAGH, from Baile Sagart, now in Killybegs Catholic Church.

same age, perhaps, the same hands cut both. The chapel is well shaped, measuring about 66 feet long and 21 feet wide. It was from here the sculptured grave slab now in the Catholic church at Killybegs was taken for preservation by the very rev. monsignor James Stephens in 1868. It has been described by W. H. Patterson in the journal of the *Historical and Archæological Society* for July, 1872, page 129, who dates it rather early, to my mind. A somewhat similar stone is at the old Franciscan house adjoining the other stronghold of the Mac Suibhne at Doe. The illustration gives the details of the stone, which is full-sized (6½ ft. x 2½ ft.), to cover a large man's coffin. It reclined in the columned recess on the south side of the altar in the old Mac Suibhne chapel at Baile sagart. If an effort was only made to restore the chapel, the slab should be brought to its original site. Such a restoration would not only meet the requirements of a district now thickly populated, in consequence of the recent cutting up of the grazing ranches and their distribution amongst the people by the Congested Districts Board, but would form a most attractive feature to visitors and antiquaries.

The most interesting panel of the grave-slab, apart from its Celtic interlacing, is the figure of Mac Suibhne, clad in his Irish costume, with battle-axe and plumed helmet. This is a typical representation of an Irish chief in fighting trim, and can be safely accepted as such. The other two figures wrestling in the lower panel are similarly clad.

These are a few notes of the Mac Suibhne of Banagh which I made after visiting the place in September, 1907.

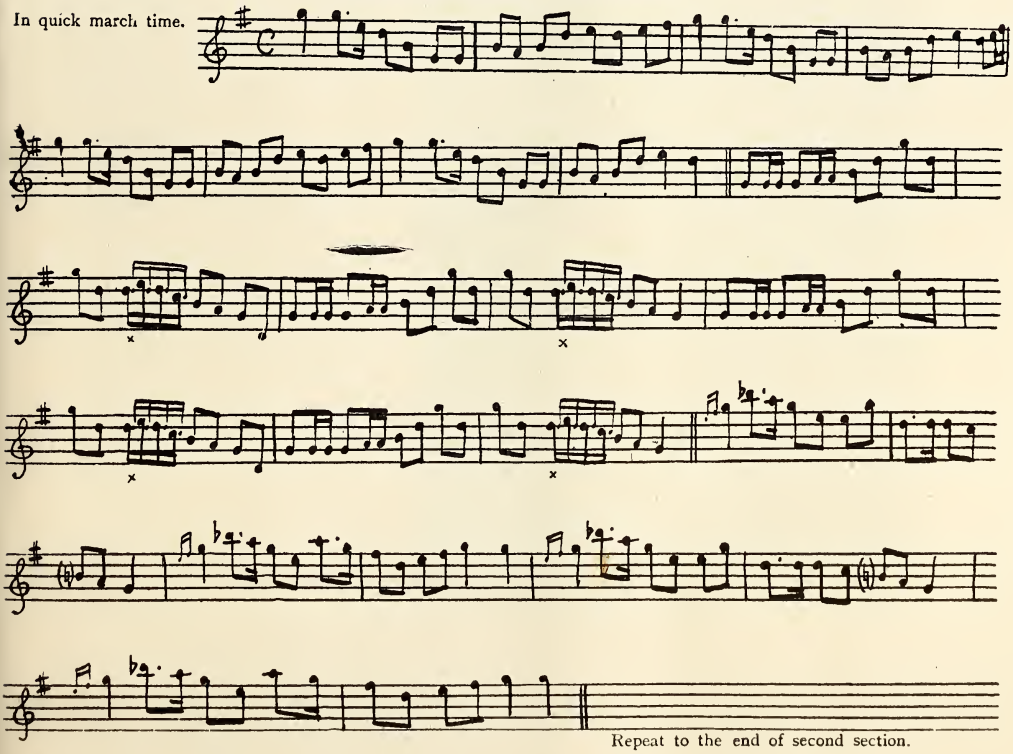
March of the Clan Suibhne.

"Aġur · ná · h-iarrra · orraiṅṅ · aċt · an · obair · do · ċleaċtamar · riaṁ, · i · ġaċ
nīḋ · dá · ṫearḋaṅṅ · uaiṅṅ · do · ḃain · amaċ · le · neart · ár · láṁ, má'r · dúiṅṅ · ir ···
treire; aġur · má'r · ḋóiḃrin · ir · treire, riṅṅe · do · ṫuitiṁ · leó ·····"
·····oiḋe · ċloiṅṅe · tuireaṅṅ ·

I got this from Proinseas mac Suibhne of Fain in the parish of Cill-mac-nEnain, who played it to me on the fidil. He learned it a few years ago from the playing of Seaghan mac Giolla Carr, an old fidiler of Fanad, since deceased. The old fidiler was over eighty years of age when Proinseas heard him play this tune.

* Sometimes played as indicated by the smaller notes.

In quick march time.



Repeat to the end of second section.

From *Songs of Uladh.*

(*To be continued.*)

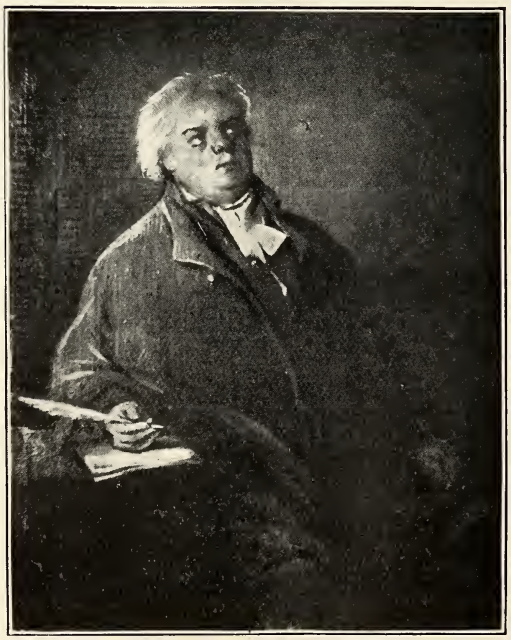
An Autobiographical Sketch of Andrew Craig,

1754-1833.

Presbyterian Minister of Lisburn.

Written about 1787. MS. now in possession of the writer's grand-daughter, Miss MacAlister, of Holywood.

HOWEVER unimportant the outlines of the life of any individual may be in the judgment of the public, yet they are generally viewed by a man's family (especially after he is removed from them by death) with a considerable degree of interest. The following biographical sketch may, therefore, at a future day be gratifying to my children. For them only it is written.



ANDREW CRAIG,
PRESBYTERIAN MINISTER OF LISBURN.
(From original painting by Thomas Romney, in possession of his grand-daughter, Miss MacAlister.)

I was born on the fourth of August, 1754, in the townland of Dehomed, parish of Drumgooland, and County of Down. My father, Andrew Craig (born April, 1700), held a farm under Sir Arthur Hill (his grandson is the present Lord Dungannon), where I was born. This farm is now the property of my nephew, Andrew Craig. It is pleasantly situated, being bounded on one side by a river and glen. The remains of an old Fort are still to be seen, though the enclosure has been demolished by the hand of industry. This farm was part of a much larger one possessed by my grandfather, whose father possessed one quarter of the townland.

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The family came, as I have heard, from the south of Scotland, from Kilmarnock, at what period I know not. I have heard many anecdotes of their courage, bodily strength, extravagance, and attachment to a military life.

My father was of an industrious, sober, and religious character, a Presbyterian, and a regular member of the congregation of Ballyroney. By his first wife he had two children, Elizabeth, who was married to Wm. Martin in the neighbourhood of Dromore, and James, who is now in America, in Ohio County, the father of a numerous family, and possessed of one thousand acres of land. They were both married before I was born. The family of my mother, whose maiden name was Rachel Martin, occupied a valuable farm in Cloughskelt, the adjoining townland. Such of them, as I had an opportunity of knowing, possessed a considerable portion of talent and some genius. The family, I believe, was also from Scotland.

My father was years older than my mother. She was but sixteen when she was married. They had ten children. Samuel, the eldest, married Margaret Irwin; Jane, Hans Hamilton; Mary, Alexander Porter; Joseph was a soldier in Strood's regiment, and was killed at Carrickfergus by the French who landed with Thurot. Rachel was married to Hugh Morrison, of Tanderagee; Sarah and Andrew died young; and Rose, now a widow, was married to Francis Steel, of Rathconnell, Co. Armagh. I was their ninth child and fourth son. Most of them were remarkable for having numerous families.

The melancholy and much lamented death of my brother Joseph (one of the earliest events which I now recollect) was, perhaps, the motive which determined my father to give me a liberal education. Indeed, from a principle of religion he had given all his children an education suitable to his rank and circumstances in the world, and perhaps better than he could well afford. He lived to reap the fruits of his wise and good principles. Not one of his family ever brought a blot upon his name or memory by their vices or crimes.

He dreaded the thought that I might follow the inconsiderate steps of my brother Joseph, and he concluded that, by qualifying me for a learned profession, I might be guarded against this rash conduct. My brother had been bought off after he enlisted, and six weeks and three days after his return to the army he lost his life in the defence of his country. My mother was inconsolable, and I recollect hearing her call upon him by name, when walking with her in the fields. Two other similar instances have come to my knowledge since. Dr. Alexander Crawford,[1] on the death of his wife; and mrs. Graham, a Scottish lady, after the death of her husband.

[1] Dr. Crawford was a native of Crumlin, and practised as a physician at Lisburn. He was a brother of the rev. William Crawford, D.D., of Strabane, author of a two-volume history of Ireland. His father, grandfather, g. grandfather, and g.g. grandfather were presbyterian ministers.—A.A.C.

I recollect the first day I went to school, accompanied by my father. The master was Bernard Roney, who taught in Tom Kennedy's barn, where, some years after, at the request of the rev. Fletcher, I examined a very considerable number of the members of his congregation. I suppose the idea of my becoming a Presbyterian minister had early influenced the minds of both my parents, for I recollect receiving premiums from my mother for committing to memory prayers and graces which she pointed out, I think, in the Mothers' Catechism. Under her tuition I could have repeated the greater part of a poem called "The Cherry and the Slae." I should like at this moment to meet with it.

As is usual with children in remote parts of the country, my attendance at school was only during the summer months, there not being sufficient encouragement nor houses for a master to have one during the winter. My mother, however, was at all times my teacher, and every morning I repeated to her my grammar lesson; and a most intelligent, affectionate, and attentive one she was. I could dwell on this subject; I owed her much. Under these cirucmstances I had made such progress (perhaps greater) in reading and writing than children in country schools commonly make. In June, 1763, I began Lilly's Grammar with the rev. Samuel Kennedy, of Shanaghan, who was, at that time, on trial for the ministry, under the care of a seceding presbytery. Afterwards he quitted this society, joined the presbytery of Dromore, was unsuccessful in this country, and went to America. He was a man of great integrity. My father had prevailed upon him to take me under his tuition, and for some time I was his only pupil. In a short time I was joined by my early, long-tried, and upright friend, the rev. James Gilmer. In time, the number of lads who attended him amounted to eight or ten. On his leaving this country I entered Bell's School (now surgeon and apothecary in Newry), at Kate M'Cay's bridge. Here my schoolfellows were the children of the rev. Alexander Neilson[1], Joseph Adams, and James Lowry of Linen Hall; and my classfellow, and afterwards my fellow-student at Glasgow College, was Joseph MacNeely. He is still a probationer in the presbytery of Dromore, and a wealthy shopkeeper in Rathfriland.

Perhaps not one in five of my early friends and intimates is now living. Our master was, in some respects, well qualified for his office. He was a good grammarian and a tolerable classical scholar, but he was capricious and severe. On his becoming an apprentice to the apothecary business he was succeeded by a silly fellow of the name of MacBurney, from the neighbourhood of Ballynahinch, with whom we read Juvenal. I had procured a translation, and as MacBurney was but an indifferent scholar, in a short time I knew more of the author than he did, and sometimes enjoyed his

[1] Samuel Neilson, of '98, was a son of the rev. Alexander Neilson, and a cousin of my grandfather, David Bigger.—Ed.

embarrassment. Afterwards I read Homer with the rev. Best, in the neighbourhood of Tanderagee. He was private tutor to my worthy friend the rev. dr. Cupples, of Lisburn, now vicar-general of Down and Connor, and to his brother the late Thomas Cupples, of Newry, doctor of medicine. During the time of my attendance on Best (who was, and still is, a probationer, and one of the most innocent and pure men), I lodged with Hugh Morrison, my brother-in-law, in Tanderagee. In May, 1770, I made an excursion with my much-respected master, the rev. Samuel Kennedy, to Portaferry, where he was appointed to preach. We spent a few days at Dillon, the seat of the rev. Robert Smith,[1] minister of Ballee. The rev. Kennedy arranged matters so that I was to read for some time under the rev. Smith's care, and teach his son and three daughters. His son, Alexander (now a gauger in Dundalk), and miss Smith made, during somewhat more than a year that I spent in the family, considerable progress in Latin.

I deem this, my first outset in life, a most important period to a lad of sixteen. I found it pleasant, and I derived knowledge and improvement from books, and from the rev. and mrs. Smith's conversation and from the company they kept. The rev. Smith was possessed of a respectable understanding and (at that time) a more than common taste for correct reading and elocution. Mrs. Smith, the daughter of the learned and respectable Thomas Nevin, minister of Down, was in her station the accomplished gentlewoman. At Dillon I met Dr. Colville of Dromore; his daughter Nancy, now mrs. Blackwell of Belfast; Dr. William Steel Dickson, formerly of Portaferry, now of Keady; Porter, now of Clough; the Nevins of Down; the family of the Maitlands of Clough, and many intelligent and respectable members of the congregation of Ballee, Nancy being first.

Though a writing master of the name of Crangle (an infirm but active spirit) attended us at Dillon, yet my father wished that I should attend MacGennety, a teacher of some celebrity in that line, previously to my going to college. Mac Gennety, now Kennedy (originally a catholic), now a curate, then taught at Kate's Bridge.[2] I, therefore, returned to my father's house, attended writing and arithmetic for some time, and renewed my intimacy with some of my old schoolfellows, particularly with miss L——. On the first November, 1771, I set out for Glasgow college, in company with Gordon, formerly curate of Glenavy, now chaplain on board a man of war, with whom I had read some Greek, and who was a frequent visitor at my father's. We remained in Belfast till the ninth, and set sail and landed (after a tempestuous voyage) next day at Ayr. We arrived

[1] Robert Smyth was elected clerk of the synod of Ulster in June, 1786, and died in June, 1787.—A.A.C.

[2] It was a common thing for catholics when they conformed at this period to change their old Irish names, at the same time adopting English or Scotch ones. —Ed.

in Glasgow on the twelfth, and on the nineteenth I entered the classes of moral philosophy, taught by dr. Reid; of logic, by Clow; and mathematics, by dr. Anderson.

Though I was regular in my attendance upon these classes, yet from being totally unacquainted with the subjects previous to my entering college, perhaps from youth and want of an intelligent companion, I made but little progress. During this first session I lodged in Mrs. Sooty's, where I got acquainted with the lively Nelly Burns, the daughter of Burns, teacher of the public grammar school, and with Miss Gibb, in whose father's house I spent the first night in Glasgow.

Having obtained the usual certificate I returned rather early in spring to my father's.

The Hearts of Steel were making some stir at the time. I kept out of their way, as they had written threatening letters to my father. They were soon suppressed, and Clinging, one of their leaders, was executed at Downpatrick.

I spent the summer at home, and, having no one to direct my studies, I spent it rather unprofitably. Moses Thomson, afterwards minister of Mourne, who had no taste for reading, lived in the neighbourhood. He was attached to the silly exercise of playing long bullets, and I became so likewise. We were both excellent at the play.

About the latter end of October, 1772, I set out a second time for Glasgow College, in company with my old chum Gordon, and entered the private class of Moral Philosophy, taught by Dr. Reid, the private lectures on the Latin language by the venerable George Muirhead, the sections on Church History by the eloquent and animated Dr. William Wight, and, occasionally the Theological Section by Dr. MacTrail. My attendance on these lectures was regular, and my progress, I think, tolerable. Having obtained the usual certificates I left Glasgow on the twenty-second April, 1773, and, in company with Gordon, walked that day to Ayr, got aboard a coal vessel in the evening, and three days afterwards landed at Dundrum and walked to Dehomed.

During the summer months, which I spent at home, I paid some attention to reading, and, having determined not to return to Glasgow the next session, I was induced to open school in Clare, near Tanderagee on Tuesday, 21st of September, 1773.

The opportunity of becoming intimate with the rev. Samuel Livingston[1] (who was my friend and patron) was a strong inducement to settle for a time in his neighbourhood. I had to contend with many difficulties at first, but in time I surmounted them all, and, by strict attention to my pupils, collected

[1] Samuel Livingstone was minister of Clare from 1765 till his death, in 1802. He published a "Volunteer Sermon." Newry, 1780.—A.A.C.

such a school as would have been amply sufficient for my comfortable support.

My stated lodging was at Hugh Morrison's, but I spent my time occasionally in the rev. Livingston's, Tom Aston's, George Lawson's, and in Girvin's of Tanderagee. The rent arising from a small farm in the neighbourhood of Clare had been allotted by the proprietors, the Sandwich family, to the encouragement of a schoolmaster. James Dawson was at that time agent to the estate, now assistant barrister for the Co. Armagh. He had promised that I should have the rent arising from the farm. Afterwards he declined paying it, till I resolved to publish a full account of the transaction in the *Freeman's Journal*, at that time a popular newspaper in Dublin. It was not paid for more than a year afterwards, when I was in Clantilieu, Co. Armagh.

During the time I spent at Clare I was a regular attendant upon public worship, and was often improved and delighted by the sound sense and extensive knowledge of the rev. Livingston, the clergyman of the place.

It was in this place I got intimately acquainted with one with whom I have since lived in the closest and most uninterrupted bonds of sincere friendship—the Rev. Dr. Robert Black, minister of Derry and agent to the Synod of Ulster. During the space of thirty-eight years I have spent much of my time in his society, I have had more close and unreserved communication of sentiments with him, and I have profited more by his example, advice, and friendship than by that of any other man I ever knew.

Having spent a year in Clare I returned to my father's for a few days, and set out the third time for Glasgow. Having been detained longer in Belfast than I expected, waiting for a vessel, about twenty of us (students) agreed to engage one for our passage to Greenock. We hired one, whose master's name was Gray, and after a stormy night, on the fifteenth of November, 1774, she was driven upon a rock in the Bay of Ayr, near Lady's Isle. Here I witnessed one of the most remarkable instances of calm, dignified composure in Mrs. Graham that I could conceive. She had lost her husband, a surgeon, in the East Indies, and was returning with three young children to Scotland, the place of her nativity. Till the vessel was driven off the rock by the returning tide, she never shed a tear, during two hours and a quarter. She then wept aloud. I had assisted her in keeping her children quiet. Altogether it was the most interesting and affecting scene I had ever beheld. Mrs. Graham made a request that I would keep the anniversary of that day in grateful recollection of our deliverance. After landing in safety a few of us spent the day in Ayr, and dined together. It was, perhaps, one of the happiest days of our lives.

(To be continued.)

Whale Fishing off the Ulster Coast from 1736 to 1763,

By James Buckley.

With Some Notes on the Nesbit Family.

By Patrick na Beirne.

THE publication of an interesting little volume on *The Deep Sea and Coast Fisheries of Ireland*, by Wallop Brabazon (Dublin, 1848) must have attracted considerable attention in its time to the vast resources of our seas, and the enormous wealth that lay within our reach. Although improvements have taken place in our fishing gear, curing establishments, and modes of transit of produce during the past quarter of a century, this book is still without a rival on the subject. Many different species of fish, from the lordly salmon to the much-relished oyster, their seasons, and the waters they frequent, are referred to, but whaling is not touched upon. The following curious particulars may therefore be considered of sufficient interest to merit a place in this Journal. They are taken from the *Debates* [*in the Irish House of Commons*] *relating to the affairs of Ireland in the years 1763 and 1764, by a Military Officer*, vol. II., p. 412. (London, 1766.) :—

The Committee [of the whole House] also granted £1,500 to Nesbit and Company for encouraging whale fishing on the North-West coast of Ireland and manufacturing the bone and blubber.

In the private Committee that had been appointed to examine the petition the following particulars appeared, which, though not reported, are too curious to be suppressed:—

In the year 1736, one Chaplain, a lieutenant in his majesty's forces, quartered at Gibraltar, who had been formerly employed in the Greenland fishery, was informed by captain Nesbit, who was also quartered in that garrison, that in the spring of the year many whales frequented the North-West coast of Ireland, from Tyland-Head, in the county of Donegal, to the Bay of Sligo. Chaplain, being an enterprising man, sold his commission soon after he had received this information, and came to Ireland, with a view to fish for these whales. He accordingly procured two boats, to be made upon the model of those used in the

Greenland seas, and furnished himself with harpoons and other instruments, but he was able to kill only two whales in eight years. As there were whales in great plenty on the coast, he imputed his bad success to the want of a better apparatus, which not being able to purchase, he applied to Parliament for aid, and obtained a grant of £500, but, dying before he received it, it was never paid. After his death, his brother pursued his project, but with no better success, for eight years more, during which time he also killed two whales, and then died.

In the year 1759, Thomas and Andrew Nesbit, gentlemen, who lived near Killibegs, on the sea coast of the County of Donegal, and who were very skilful in the herring and other fisheries carried on there, seeing whales in great numbers, revived Chaplain's undertaking, and took for granted that he miscarried either for want of money or perseverance. In this project they engaged Benson and Irwin, gentlemen of credit and property, and procured a ship, to be fitted up in the Greenland way, with five boats of a new construction. They also procured harpooners and other persons experienced in the Greenland fishery, and in the year 1760 they began to fish; but, though they saw many whales, they were able to kill none. Thomas Nesbit afterwards killed one large whale with his own hand, and, as there was no manufactory for the bone or blubber in this kingdom, he sent it to London.

After procuring some alterations and improvements to be made in his ship, he made another attempt, with five of the ablest and most skilful harpooners he could get, and eight boats, extremely well provided, yet not a single whale was killed that season, though great plenty were seen, and opportunities of striking them often occurred.

At length, the company having expended £3,000 in the undertaking, it was discovered that the method of fishing and harpooning in Greenland would not do in these seas. In Greenland, the waters being always calm, the boats are not agitated, so that the harpooner is more sure of his stroke; and the whale frequently bends his head downward in order to plunge under water, which the fishers call "backing," and which straining and tightening the skin, the harpooner seizes that instant to strike, and the harpoon enters deeply, which it would not do if the skin hung loose over the blubber. In these seas, on the contrary, the water is always rough, either by wind or a swell, so that the harpooner can take no aim, and the whale seldom "backing," but lying extended on the surface of the water, with the skin loose and flaccid over the fat, the harpoon, though it reaches him with considerable

force, does not enter. Nesbit, therefore, in order to give force to the harpoon, and also to the lances, which are discharged at the fish every time he rises after the harpoon has entered, contrived to discharge both the harpoon and lance from a swivel gun, which succeeded so well that in the year 1762 the company killed three whales, two of which were between 60 and 70 feet long, and the other above 50, and in this year, 1763, they have killed two whales of a large size, which is more than many ships have done that have been fitted out for Greenland at a vast expense.

In this state of the undertaking they petitioned the Parliament for aid, and this Committee granted them £1,000, as mentioned above.

It is to be observed that in the sea off the coast of Donegal there are, besides the whales, that yield only bone and blubber, the finn-fish, the porpoise, the sun-fish, and the spermiceti whale, besides seals. The teeth of the spermiceti whale are shaped like a cucumber, and are about 18 inches long. They are as white as ivory, take a fine polish, and make very beautiful and admirable handles for knives and forks. The sun-fish is valuable for the oil that is extracted from the liver, each fish yielding about a ton. They are to be found all the year, and are taken with great ease. The other fish and the seals are of little value.

A commission is at present (Feb., 1908) making enquiry as to the advisability of re-starting a whaling station in Donegal.

The following notes are by Pádraig Ua Beirne, of Killybegs:—

The Nesbits mentioned in the above paper seem to have been long settled in South-West Donegal, where they held several rather extensive estates in the parishes of Ardara, Kilcar, Killybegs, and Killoghtee, and, as landlords, were said to have been popular with the people. There seem to have been three branches of the family—in semi-recent times, at least—one living at Woodhill, Ardara; one at Bruckless, and one at Carricknagore, Killybegs; but it is questionable which of these three places was the original family seat. It looks as if the Ardara and Bruckless branches of the family were partial to the army, while the Killybegs branch evidently had a liking for the sea, and were of an enterprising disposition. In a curious letter, published in "Hardiman's Irish Minstrelsy," and written in 1674 by one William Hamilton, of Derry, to his cousin, in London, it is stated that "There is one captain John Nesbit, who lived formerly at Lisneskey, in the county of Fermanagh; this man left Lisneskey seven or eight years since, and came to live at Kilebegs, in the barony of Boylagh and

Bannagh, in the county of Dunnegall, in Ulster (a corporation you know right well). This man, captain Nesbit, since he came to Killebegs hath fraught out several vessels to France and Holland, etc., with such merchandize as that country afforded, and in September last he fraught out a vessel of about 70 tons, laden with butter, tallow, and hides, for France, which was to bring back French wines," etc.

The letter then goes on to describe how the master, James MacDonnel; Alexander Johnson, skipper; James Ross, carpenter, and five mariners actually saw and landed on O'Brearil or Tir na n oge. The whole account is well worth perusal.

The three branches of the Nesbit family seem to have become extinct on the male side of each house, the last male representative of the Ardara branch having been a major Nesbit, who was alive in 1835, as O'Donovan, in an ordnance survey letter, written from Ardara in that year, says that the bell of St. Conaill was purchased from Conall O'Breslin by major Nesbit, of Woodhill, Ardara, for (it is supposed) six pounds. O'Donovan further adds:—"I shall call on the major to-morrow, and get a view of this sacred relic, if he will have the kindness to permit me, and I have no doubt of his kindness in that way, as all collectors of the reliques of the 'old time' (Petrie excepted) are fond of exhibiting their collections."

The following story about this major Nesbit still exists among the people:—When the major quitted the army he received a pension of a pound a day. This he made a present of to the reigning sovereign, who, in return, granted him the privilege of "a life each year" (some say three lives), that is, he could each year save one person condemned to death from being hanged. On one occasion three men, an Englishman, a Scotchman, and an Irishman, were to be hanged on the same day in Liverpool. A question arose as to which of the three men was to suffer first, when some one present said, "O hang the damned Irishman first!" Major Nesbit happened to be listening to the speaker, and felt nettled at the adjective applied to his countryman. When the latter was brought out for execution, major Nesbit went up on the scaffold, caught the Irishman, gave him a kick, and told him to be off. Then, turning to the sheriff, he said, "Now, you won't hang the damned Irishman first, and there is not a man in England, Ireland, or Scotland who can save the other two."

The last male member of the Bruckless branch was captain Wm. Nesbit, who died some time about the middle of the last century, and both the Ardara and Bruckless branches are now represented by major-

general J. R. Tredennick, of Woodhill, Ardara, and captain W. R. Tredennick, late of Ballyloughan, Bruckless, but now of Kinlough, Ballyshannon.

The male line of the Carricknagore, Killybegs, branch seems to have died out at an earlier date than either of the other two. The last of the name was a miss Nesbit, who, about the end of the 18th century, married a captain Folwell, an officer in the French navy. His daughter married William Barrett, who was sessional crown solicitor for county Donegal for over fifty years, and whose three daughters, Mary Barrett, mrs. William Hamilton, and mrs. C. Patchell, still live on the Carricknagore property.

Newtownbreda Church.

Extracts from "Hibernian Gazetteer," Topographical and Historical, by Rev. G. Hansbrow (Dublin, October, 1835), page 340.

EWTOWNBREDA, a small village in the county of Down, province of Ulster, 94 miles from Dublin. The old church is remarkably neat, and an elegant building, erected, under the direction of mr. Castell, at the sole expense of lady viscountess dowager Middleton.

This town is famous for a most curious bishop's court being held there about 1769 for trying the pious rev. E. Smith, of Ballycoulter, county Down, because he refused the sacrament to a certain lay baron, openly living in adultery. The court was held in the hayloft of the hotel, to which there was only a step-ladder.

When the bishop's and the baron's party got into the loft, the ladder was drawn up, and the door shut; then mr. Smith or his witnesses could not get in to answer when called, *so for not answering he was turned out of his church the next Sunday, the instrument of which soon after broke his neck; and the "turn out" led to the building of the present Bethesda in Dublin, which has been of more real use than most of the churches in Dublin ever since.*

(Page 136.) Bredagh.—A parish in the county Down, the church of which is, perhaps, one of the neatest of its kind in the kingdom; it was built at the sole expense of the viscount dowager Middleton. It

is situated on an eminence, commanding a view of the bay and town of Carrickfergus, the town of Belfast, and a great part of the country round about. It is, exclusive of the chancel, 50 feet x 25 and 25 in height. The steeple with the spire is finished with the greatest exactness to the most perfect rules of architecture.

JOHN ROBINSON.

[James Trail was bishop at the date named, having succeeded, in 1765, Arthur Smyth, who was consecrated 1753. His brother, John Smyth, was chancellor of Connor, and their father was Thomas Smyth, bishop of Limerick, who was born at Dundrum, county Down. I can find no trace of E. Smith, the friend of lady Middleton, or whether he was connected with bishop Smyth or not. We are not told who the "lay baron" was that bishop Trail is said to have approved of in the hayloft of the Newtownbreda inn. Lady Middleton was one of the leaders of the evangelical party of the period, whose headquarters became Bethesda, near Rutland square, Dublin, an architectural caricature inside and out. Castell was a famous Dublin architect, who is said to have designed the parliament house and other celebrated buildings.—ED.]

Undescribed Cauldrons and Pots.

BY W. J. KNOWLES, M.R.I.A.

IT is matter of conjecture how the earliest people of Ireland cooked their food. In the stone age they could have no pots in which to boil meat or vegetables as we do, and they must therefore either have eaten their food raw or roasted it on fires. At Whitepark Bay, on the north coast of Antrim, we have a very good example of a stone age settlement; we find abundant remains of animals—bones of cow of all ages, horse, deer, pig, sheep, goat, and various others. All are lying about, some broken and split to get the marrow, others scraped to get every particle of nourishment off the bone; but these bones give no indication whether the flesh of the various animals were boiled, roasted, or eaten raw. A good many savage people, who are just outliers of stone age peoples, eat food raw, and are glad to get it, and I believe it is very nourishing in that state; some roast pieces of flesh on the fire before eating it, but few boil it, probably for want of pots. At Whitepark Bay we find remains of coarse earthen pots, but these would not likely be suitable to put over a fire with a view of boiling meat. They would more likely be used for holding milk or water, or for storing articles of food till required for use.

In the bronze age, however, we find the people had very large pots, called cauldrons, which were made of plates of bronze, beaten thin, and riveted together. These had handles for suspending the pots over the fire. They were so valuable that every person could not have one, and so we read of several persons having shares in a large cooking pot.

Many of the ancient bronze cauldrons of Ireland have been found in bogs and lakes, and can be seen in our museums. They are very frequently figured in books on archæological subjects, so that most readers of this Journal will have more or less acquaintance with them. Some are more or less globular in shape, and others are narrow and tall, like a bucket. When a hole was formed by frequent use on the fire, it was skilfully patched by riveting a piece of thin bronze over the hole. Some cauldrons are covered with patches. A very good example of a patched cauldron can be seen in the Grainger collection in the Free Library, Belfast. It formerly belonged to myself, but I let Dr. Grainger have it at the price I paid for it when I got another example. I have the remains of a fine large cauldron which was found a few years ago in Gortgole Bog, near Portglenone, which I was informed was perfect when found, but some boys who were present at the finding, for amusement, kicked it till it fell to pieces. I obtained portions of the rim and the two large handles, which were the most substantial parts, also some of the thin plates, with numerous rivets with conical heads, which joined the plates together. A very good example of a cauldron of this kind is figured in the Catalogue of the Royal Irish Academy, page 530 (fig. 407). It shows several rows of plates, most rows formed of several pieces, and all put together by riveting.

I have a cauldron formed of three pieces, which, when examined carefully, is rather curious. The bottom is a single piece, beaten into cup shape. Then there is a central zone, which has been beaten into the necessary cylindrical shape, as it has no marks of joining of any kind. Then the upper portion is all in one piece, but it would appear to have been a plate bent round and joined by rivets. It has, however, several peculiarities. The curve outward that makes the shoulders and the curve inward that makes the neck, as well as the outward curve and doubling inward to form the rim, have all been made by skilful beating out of the one piece of metal. I have it labelled "Bot. from Arthurs" (a well known dealer in Ballymena), "and found in bog near Portglenone about 1893." It is 11 inches deep, 13 inches wide at the mouth, 16 inches wide at its widest part, and from the shoulders downwards is somewhat conical. It shows several patches.

I have a bronze cauldron all formed of one single piece, and of thin bronze. It was found in Dirneveagh Bog in 1885, about 5 feet down in the second bank, which would be 10 or 12 feet from the original surface, sitting bottom downwards. It is of globular shape, and is 18 inches wide at the mouth, about 23 inches wide at the widest portion, and 12 inches deep. It

shows two or three small patches near the bottom, but otherwise it is pretty free from any blemish. It could not have been cast so thin in the first instance, and, therefore, after casting, it must have been beaten into its present thin state. It has a short lip, bent slightly outwards, like the lips of the iron pots of the present day, and must have had two ears, like those on Fig. 2, riveted to the sides, but these have been lost. Their position is, however, indicated by the large rivet holes. This kind of cauldron would seem to me to be intermediate between the cauldrons and the pots with three feet, like those of the present day.

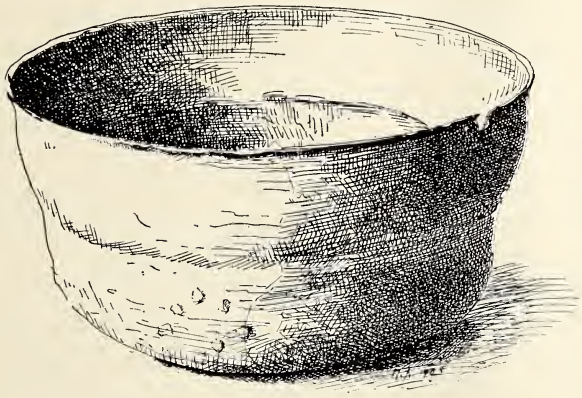

FIG. 1. BRONZE VESSEL FROM GORTGOLE BOG.

The specimen shown in Fig. 1 is of thin beaten bronze, and bottom and sides are of one single piece, without any joining by rivets or otherwise. At first I looked on it as the bottom portion of a larger vessel, but the rim is so neatly turned over, and there being no sign of rivet holes, I am inclined to think that it may originally have been made in its present shape as an entire vessel of its kind. It is formed of thin, yellow bronze, and shows several patches. It was found in Gortgole Bog in 1898, and is 11 inches wide at the mouth, 9½ inches across the bottom, and 5⅛ inches deep.

I have now to describe a small vessel of thin beaten bronze, but slightly thicker than the cauldrons. It is 6¾ inches deep, 6½ inches wide at the mouth, and 9 inches wide at the widest part. It has two ears riveted to the sides, with a long drawn out portion, bent over to form loops for suspension. I bought it at the O'Laverty sale, and as it had no label, and, as far as I know, has not been described, I would surmise that it has been found in the Bann at the time of cutting away fords and obstructions in that river by the Board

FIG. 2. BRONZE VESSEL FROM O'LAVERTY COLLECTION.

of Works, about 1850. Father O'Laverty, who was stationed there about that time, obtained a great part of his collection while these works were going on. The vessel is in good preservation, and, I think, is a very interesting specimen of an ancient cooking pot. It is shown in Fig. 2.

The thin bronze cauldrons came down probably into the iron age, as some cauldrons have been found which are made of thin plates of iron. Some examples of this kind can be seen in the National Museum, Dublin. The ecclesiastical bells, made of thin plates of bronzed iron, show a similar kind of workmanship to that on the cauldrons. In time the cauldrons have given place to the pots with three feet, such as we see in all farm houses at the present day. The first pots with three feet were evidently made of bronze, as some good examples have been found in bogs and lakes. A very fine specimen was sold at the O'Laverty sale (see vol. x. U.J.A., p. 170), and a specimen very similar to it is in the collection of the R.I.A. in the National Museum, Dublin. It bears the date of 1640 in raised letters. The first introduction of such pots must have been many centuries earlier. In *Green's History of the English People*, the special three volume edition, there is shown a pot with three feet, marked "Early Fourteenth Century." (See vol. I., p. 433.)

I have a specimen of a bronze pot of this kind, which I was informed was found in a dried up lake near the town of Cavan. It is 10½ inches deep, 11 inches wide at the mouth, and 13 inches wide at the widest part. It has the usual three feet, but is peculiar in having a break at the mouth mended by a patch of thin bronze, put on with rivets, in the same way as patches were put on bronze cauldrons. This would lead me to think that the bronze cauldrons and the method of patching them had not been forgotten at the time of the introduction of those stouter bronze pots with feet.

There is a belief among some antiquaries in Ireland that cooking in early days in Ireland was performed by heating stones in the fire and dropping them into the liquid till it boiled. That such a custom had descended to comparatively modern times would seem to be supported by a statement appearing in "Fines Moryson," that the Irish, at the end of the sixteenth or beginning of the seventeenth century, would warm their milk by putting a stone that had been heated in the fire into it, and that they would seethe the meat in a raw cow's hide before eating it. In prehistoric sites like Whitepark Bay stones will frequently be pointed out by excursionists as pot boilers. It would be hard to deny that any stone so pointed out had not been used as a pot boiler, but I believe that a stone heated in the fire and dropped into water will crack. If heated twice it will crack all the more, and when exposed to the weather will split up. I therefore believe that the chance of meeting with a stone, whole and entire, that had been used as a pot boiler is not great. Nevertheless, I have no doubt the practice was followed in prehistoric Ireland, and, like many other practices, may have survived to much later times.

Some peoples, as the Hottentots and Esquimaux, have such a custom. According to various authors, quoted by Sir John Lubbock, the food of the Esquimaux, if cooked at all, is either broiled or boiled. Their vessels being of stone or wood cannot be put on the fire, but heated stones are thrown in until the water becomes hot enough and the food is cooked. Of course, the result is a mess of soot, dirt, and ashes, which, according to our ideas, would be almost intolerable. If, however, they wish to treat a guest "genteelly, they first lick the piece of meat clean from the blood and scum it has contracted in the vessel with the tongue; and should any one not kindly accept it, he would be looked on as an unmannerly man for despising their civility." *

* "Prehistoric Times," 4th Ed., p. 509.

Kells Abbey and the Tomb of the O'Haras.

By Joseph Skillen, Ballymena.

THE linked villages of Kells and Connor are situated about four miles south-east of the town of Ballymena, the population of the former being about 234 and the latter about 194. The residents in the villages and neighbourhood are exclusively of Scotch descent, such names as Dinsmore, Dalrumple, Ramsay, Thompson, Stevenson, Ingram, Gamble, Murdock, Nimmon, etc., predominating.

Few signs of the former greatness of this district are evident to-day, the ruins of an abbey and the presence of a fat churchyard and some ancient memorials of the dead being of chief importance. Connor and Kells were noted in ancient days for their ecclesiastical standing, but the civic importance of Connor may not be overlooked. This city was of sufficient worth and extent to incite the cupidity of the Danes, for in A.D. 831 it was ravished by them. Again, in A.D. 968 we are told that an army led by the king of Ulidia plundered Connor, then in possession of the Danes. Later, in 1315 it was the scene of a great battle between the Scots under Edward Bruce and the English under the earl of Ulster, when the latter were totally defeated, their defences razed and Connor laid waste. Traditions as to this event are yet current in the countryside, notwithstanding the break in traditional lore caused by the supplanting of the ancient race. The first religious foundation

dates from A.D. 480, when the church at Connor was founded by Saint MacNissi; to this ancient church was attached a monastery, and the founder of the See filled the double office of abbot and bishop. The separation between the two occurred about the twelfth century, and the church at Connor became the cathedral church of Saint Saviour's, the parish church of to-day still occupying the ancient site. The monastery, which has already been mentioned, was a house of regular Augustine canons. Connor waxed famous during the middle centuries of our era, and it is said by Reeves that all the other churches yielded in importance to Connor, which became the episcopal see of the aggregate. Thus the book of Armagh in the life of Saint

Photo by J.S.

ABBEY OF ST. MARY OF THE DESERT, KELLS, CO. ANTRIM.

Patrick, which was written about the ninth century, represents "the diocese of Connor as extending to Coleraine." Among the many celebrated clerics who presided at Connor, and who are mentioned in the "Annals of the Four Masters" and other ancient manuscripts, none perhaps was better known than Malachi, who afterwards became the successor of Saint Patrick in the primatial see, and who was elected to the see of Connor in the year 1124. The following is the picture of the state of the diocese as drawn by Saint Bernard at that time.

"The episcopal see of one of the states was now at this time vacant, and indeed had been vacant for a long time. They chose Malachi, who was

unwilling to accept it. But on account of their promises he yielded, consenting to be forced. By the command of his master and the metropolitan command, in the thirtieth year of his age Malachi, having been consecrated a bishop, entered Connor, this in the name of the state. When, indeed, he began to perform the works of his office there, this man of God perceived he had been appointed not among men, but among beasts. Never had he experienced such monstrous many-sided barbarities. Nowhere else had he seen people so regardless of ancient customs, so uncouth in the funeral rites, so false to their pledges, so barbarous in their laws, so unamenable to discipline, so vile in their manner of life. They were Christians in name, but pagans in reality. They gave neither tithes nor first fruits, did not enter into lawful wedlock, nor go to confession. There was none who sought repentance nor found it within. Few ministers were at the altars, but indeed what need was there for many." Another celebrated bishop of Connor was Dima Dubh, a book shrine belonging to him being at present in the possession of Trinity College, he was one of the clergy who appealed to the pope in the year 640, as to arranging the proper date of the Pascal season, which letter was answered by the Roman clergy A.D. 642. The graveyard surrounding the parish church is heaped very high with the dead, which can be easily understood, as it has been a place of interment for many centuries. It has recently been closed by the Local Government Board for sanitary reasons, and in it are some very ancient stones. One interesting stone was erected in memory of a former rector named Eaton, who was an M.A. of Oxford University, and was buried early in the sixteenth century. The stone is noticeable for its armorial bearings and Latin inscription.

Another headstone in this graveyard that had marked the grave belonging to a local family for generations, was discovered by canon Fitzgerald, a former rector of the parish, to be a fragment of an ancient Irish cross. It was removed by him to the vestry for preservation, and is described in volume ix. U.J.A., page 41. Just here it may be mentioned that a hollowed stone, said to be the font of the ancient abbey of Kells, or of the cathedral church of Connor, possibly the former, now serves as a corner stone to a cottage in Kells. From what can be seen of it, it resembles in size and shape the font lying in the Shankill graveyard, Belfast, and the probabilities as to it being formerly used for sacred purposes are as strong in the one case as in the other. The ruin close to the village of Kells, variously called Templemoyle, or Kells abbey, and was formerly known in ancient documents as St. Mary's of the Desert, has been in an abandoned state for a very long time. This must have taken place shortly after the dissolution of the religious houses, as it was deposed to being unroofed eleven years prior to the wars of 1641. It is more particularly interesting here to deal with its present condition than its past history, and it may not be considered inappropriate to do so, considering

the fact that we have a society for preserving the memorials of the dead, and that such matters are of sufficient interest to appeal to the popular taste, as shown by the excellent articles entitled "The silent land," which recently appeared in a popular halfpenny journal. The ruins of the abbey consist principally of the western gable, but its extent is clearly outlined by the remains of the side walls and eastern gable. The measurements are—Length, 75 feet; breadth, 29 feet 6 inches; and height of gable, 35 feet. The diameter of the gable wall is 3 feet 9 inches, and of side walls about 3 feet 6 inches. The nave, as is usual in old churches, is not encroached on to any extent in the matter of interments, but indeed the graves about are surprisingly few, due, doubtless, to the fact that only Catholics inter in it, and the people of that faith are now so few in the neighbourhood, and also to the further fact that the sacred acre has been much encroached on and continually desecrated. As is fitting, this being the ancient burial-place of the O'Haras, what few graves there are are chiefly of this clan. Within the memory of those living the window in the western gable was in perfect condition; now all that remains is one sculptured stone in position, the lancet head of part of the window, which will very shortly fall. As has been already hinted, the graveyard surrounding is in a condition of shocking neglect, unfenced and uncared for. It is a run for live stock of all sorts, and it has been rightly pointed out by the late monsignor O'Laverty that the tomb of the O'Haras is now used to house geese. The condition of the graveyard is a reproach to the Rural District Council, who are now its legal custodians. Coming to deal with the tomb of the O'Haras, it was chiefly to preserve the inscription on the monumental slab, now fast becoming obliterated, that this short paper was prepared. It was with considerable difficulty that the inscription was deciphered, and before dealing with the terms of this inscription, a word may be said about the tomb itself. The vault is really in two halves, a wall dividing the interior into two equal portions, and the roof is circular in shape, well built and grouted. The side facing the south, and to which the slab is attached, is sealed or built up, but at the back, or north side, the chamber to the left (being the eastern portion) is desecrated, and to this portion O'Laverty's term applies. How long this vault has been open or desecrated it is impossible to say, but the vault to the right, at the other end of which the memorial slab is affixed, has been recently damaged, a jagged hole, about 12 inches square, being made in the wall, and through this hole can be made out what seems to be the remains of a decayed coffin.

Evidently the complete desecration of this half of the vault is only a matter of time. The inscription on the slab is as follows:—

THIS MONUMENT
is erected in the year of our Lord 1854 by
HESTER O'HARA
Daughter of Oliver O'Hara & his wife
Honoria Macmanus the only lineal Survivor of the
Ancient family of the O'Hara, of the Route & Crebilly
Her ancestors have been interred in this vault for
Several generations, and previously at Loughguile
Near where their ancient residence stood.
Among their ancestors have been
Her grandfather HENRY O'HARA of Claggin
Youngest son of Teague O'Hara of the route and
Crebilly and heir presumptive to his nephew
Henry Hutchison O'Hara of Crebilly.
Her Grandmother MARGARET JAMIESON
Their son HENRY O'HARA
His first wife CHARITY CHICHESTER
And his widow ANNE MAGENNIS
Their son OLIVER O'HARA & his widow
HONORIA MACMANUS
Also Mary O'Hara otherwise O'NEILL widow of
Their Grandson HENRY O'HARA buried in Wexford
Their Grandson ALEXANDER O'HARA
And his wife EMMA JONES
Their Grandson HENRY O'HARA
And his widow LETITIA JONES
and HENRY JONES O'HARA son of the said Henry and Letitia
Who died at Torquay and whose remains were
removed hither for interment

JOHN HENRY and RAWDON O'HARA were
grandsons to Henry O'Hara of Claggin, and brothers
To HESTER O'HARA who erects this monument
The first of these a Lieutenant of the 68th regiment
of the line. Died in the West Indies.
The second an adjutant in the East India Service.
Died in the East Indies. The third an adjutant
in the same service fell at Kolunga.
Marcus great grandson of same Henry
fell at the storming of St Sebastian.

Verily Verily I say unto you the hour is coming
and now is when the dead shall hear the voice of
the Son of God & they that hear shall live. John v. 25.

During the last few years the *Belfast News-Letter* has been republishing extracts taken from its columns 100 years ago. There recently appeared a paragraph, reproduced in this way, dealing with the trial of Brabazon O'Hara, at Carrickfergus, for the murder of his uncle, Henry O'Hara, of Crebilly, the paragraph proceeding to say that the jury disagreed and were discharged.

The sheriff in those days conveyed the discharged jury to the county boundary and put them across the border.

Ultimately Brabazon was found guilty and hung for this offence. The particulars connected with the affair are as follow-—Brabazon O'Hara, who owed money to his uncle, was in hiding for fear of arrest for debt. There was a harvest home being given in the farm buildings attached to Crebilly castle to the farm servants and others, and to this entertainment (thinking, possibly, that on a festive occasion he would be unmolested) Brabazon, or Brabby, as he was known to his friends, repaired. This coming to the ears of mrs. O'Hara, she induced her husband to send to Ballymena for the catchpoles to effect the arrest. On their appearance at the door of the barn, in the company of Henry O'Hara, the lights were instantly extinguished by Brabby's friends, and Brabby made a dash to the door for liberty. In the attempt to stop him, he fatally stabbed his uncle, whom he mistook for one of the catchpoles, and made good his escape. Such an offence was not to be overlooked, and, with the aid of soldiers stationed in the neighbourhood, the offender was arrested and lodged in Carrickfergus gaol, where, on his second trial, he was convicted and hanged.

Hester, who erected this monument, was sister to Brabazon, whose body was, possibly, buried in Carrickfergus, and the "son Henry" mentioned in the inscription was the victim whose body is buried here.

For another O'Hara reference, see page 41.

The following lines appeared in the *Ballymena Observer* some years ago over the initials H. B:—

Templemoyle, or Kells Abbey.

THOU art not lovely for thyself, thou hoary gable wall!
But only for the old-world scenes such presence doth recall,
There standing on thy level holm by Lavath's * winding gleam;
Yet not so near but I must bend to view thee in that stream.

'Tis from the bare south-west I gaze, and see thee back'd by trees,
Through which an obelisk chimney towers, whose smoke is on the breeze;
Old Celtic graves are at thy base, where few to sleep are brought—
No more again shall sexton stir O'Hara's charnal grot!

Some cottages look up at thee, some bleaching works are near,
All built of thy monastic stone when Scotia's waifs came here;
And now, in place of ceaseless rites, the water wheel goes round,
For chanted mass and organ peal the thundering beetles sound.

How sweet the graceful Collon hill, pale Moran's † sandy swells,
And high Carnearney's heathery sides would hear thy ponderous bells
When booming slow for chieftain dead, or gay for high-born bride—
Each like event those chimes would spread o'er Connor far and wide.

But no descendants of the men who breath'd upon this ground
When thou wert in thy sacred prime among us can be found.
How oft when gazing on thy form I dream the centuries back,
And many a beauteous scene discern along their misty track.

Here gleaming knights have gallop'd past, while gaily pealed their horn,
And lovely ladies took the air on ambling palfreys borne.
I see the palmer coming home by eastern suns made dark,
I hear the thrilling Irish harp, the noble wolfhound's bark.

I list the keen when funerals pass'd —the vassal o'er his chief;
The mother for her first-born son—what rending cries of grief!
'Twas unto thee the dead were brought to rest in hallowed shade,
Great kings and warriors now forgot beside thy pile were laid.

But Kells, a mighty city once, had fall than thine more low,
For scarce a single trace is found its sepulchre to show.
And was such life in Connor seen? Can this indeed be true?
Yes! sure as were the firs once green that lie in Mackadoo!

---

* It is said that Ossian refers to Kellswater as "the clear, winding Lavath,"

† Sandy Braes, which Ossian speaks of as "the pale sands of Moran."

William Arnold,

Minister of Ballybay First Presbyterian Congregation, County Monaghan.

OLD SEAL FROM DESK OF WILLIAM ARNOLD.

In 1798 the rev. William Arnold was minister of the above congregation. Some years previous to '98 he had been a strong supporter of the Government, but afterwards became a United Irishman. When the latter body broke up he escaped to America, after many exciting adventures. His goods were sold by auction at the old Flush Cross Roads, near Ballybay, and amongst the articles sold was a bureau, which was bought by a man named Breakey, of Drumskelt, in a secret drawer of which was found the local seal of the United Irishmen. It is engraved in brass, and has a boxwood handle. It is said to have been stamped on the single leather brichers' strap which did duty in those days. The seal is now in possession of a descendant of Breakey, in the same townland.

D. Carolan Rushe.

Note.—From the description and the design, this is much more probably an old linen seal. Such were numerous and common one hundred years ago. Further particulars concerning William Arnold would be welcome.—Editor.

Extract from the Tour of an English Gentleman who visited Ireland early in the 17th Century.

(Taken from *Ireland exhibited to England.* By A. Atkinson, London, 1813.

THIS celebrated tourist left his own house at Handford, in Cheshire, June 12th, 1635, and made a circuit through Yorkshire, Durham, and Northumberland into Scotland, through Edinburgh, Glasgow, Air, and Portpatrick into Ireland, and passing through Carrickfergus, Belfast, Lisburn, Dromore, Newry, Dundalk, etc., proceeded to Dublin.

On July 5th he landed at Carrickfergus, which he describes, and particularly Lord Chichester's very stately house there, and proceeding

from Carrickfergus to Belfast, he observes, "you ride all upon the LOCK (lough or bay) side; ITT is a most bare way, and deep in winter and bad weather, though ITT is hard and DRIE. This town of Carrickfergus is governed by a MAIOR, SHERIFFE, and aldermen, endowed with great PRIVILDEGES, and is the shire town. At Belfast my Lord Chichester hath another dainty stately PALLACE, which is indeed the GLORYE and beauty of that town also, where he is most resident, and is now building another brick wall before his gates. This is not so vast and large as the other, but more convenient and commodious; the very end of the LOCK toucheth upon his garden and BACKSIDE. There are also DAINTIE orchards, gardens, and walks planted.

NEERE hereunto[1] Arthur Hill (son and heir of sir Moyses Hill) hath a brave plantation[2], which he holds by lease, and which has still 40 years to come; the land is my lord Chichester's, and the lease was made 46 years ago to sir Moyses Hill by the old lord Chichester. This plantation, it is said, doth yield him £1,000 per annum. Many Lancashire and Cheshire-men are here planted; they sit upon a rack rent (mark) and pay FIVE or SIX shillings an acre for good ploughing land, which is now clothed with excellent good CORNE.

From Belfast to Linsley (Lisna) Garvin (now Lisburn) is about seven miles, and is a paradise in comparison of every part of Scotland. Linsley Garvin is well seated, but neither the town or country thereabouts well planted, being almost woods and moorish, until you come to DROMMOARE; this town belongs to lord CONOWAY, who hath there a good HAINSOME house, but far short of both my lord Chichester's houses, and this house is seated upon a hill, upon the side whereof is planted a garden and orchard, and at the bottom of the hill runneth a pleasant river (the Lagan) which abounds with salmon, though the land hereabouts be the poorest and barronest I have yet seen, yet may it be good land with labour and CHARDGE. From Linsley Garvin to Drommoare is about seven miles; here we lodged at mr. Haven's house, which is directly opposite to the bishop of Drommoare his house, which is a little timber house of no great state nor receipt (reception). His chaplain's name is Leigh, born in Manchester. This (Haven's) is a very dear house; eightpence ordinary for ourselves, sixpence for our servants, and we were overcharged in BEERE. This town as ITT is the SEATE of the bishop of this SEA, so he is lord of ITT, and ITT

[1] This was the Hill residence at Stranmillis.

[2] Plantation means an estate planted with people.

doth wholly belong unto him. In this diocese, as Mr. Leigh, his chaplain, reported, is the worst part of the kingdome, and the poorest land and ground, yet the best church livings BEE; there are no impropriations.

July 7th—WEE left Drommoare and went to THE NEWRIE, which is 16 miles; this is a most difficult way for a stranger to find out; herein WEE wander, and being lost fell among the Irish TOWNES. The Irish houses are the poorest cabins I have seen; erected in the middle of the fields and grounds, which they farm and rent. This is a wild country nott inhabited, planted, nor inclosed, YET ITT would BEE CORNE if ITT was husbanded. I gave an Irishman a GROATE to bring us into the way, who led us, like a villain, directly out of the way, and SOE left us; SOE as by this deviation it was three HOURE before WEE came to the NEWRIE[1]. Much land there is about this TOWNE, belonging to mr. Bagnall, nothing well planted. HEE hath a castle in this TOWNE but is for the most part resident ATT Green Castle; a great part of this TOWNE is his, and itt is reported he hath £1,000 or £1,500 per annum in this COUNTRIE. This is but a poor TOWNE, and is much Irish, and is navigable for BOATES to come up unto with the tide. Here WEE baited at a good inn, the SIGNE of the PRINCESS arms; hence to Dundalk is eight miles; stonye, craggye, hilly, and uneven, but a way ITT is nothing difficult to find."

[1] We are a little surprised at this statement, so contrary to the proverbial hospitality of the Irish people—but we must recollect the time and the nationality of the writer. It is one of the usual English libels on Ireland, found in all their writings and tours.—ED.

Witchcraft in Antrim.

"Satan's Invisible World Discovered," by Geo. Sinclair. 1st Ed., Edinburgh, 1685, does not contain this, as might be expected; but the editions published Edin., 1769 and 1808 and 1871 do. The long s (f) will be noted in the following:—

RELATION XLI.

Concerning the bewitching of a child in Ireland.

AT Antrim in Ireland, a little girl of nineteen yearf of age, inferior to none in the place for beauty, education, and birth, innocently put a leaf of forrel which she got from a witch, after she had given the begging witch bread and beer at the door: it waf fcarce fwallowed by her, but fhe began to be tortured in the bowelf, to tremble all over, and even waf convulfive;

and in fine to fwoon away af dead. The doctorf ufed remedief on the 9th of May 1698 at which time it happened but to no purpofe, the child continued in a moft terrible paroxifm: where upon they fent for the minifter who fcarce had laid hif hand on her when fhe waf turned by the demon in the moft dreadful fhapef, fhe began firft to rowl herfelf about, then to vomit [ ], needlef, pinf, hairf, featherf, bottomf of thread, piecef of glaff, window nailf, nailf drawn out of a cart or coach wheelf, an iron-knife above a fpan long, eggf and fifh-fhellf, and when the wretch (I fhould have faid the witch) came near the place, or looked to the houfe, though at the diftance of 200 pacef from the houfe where the child waf, fhe waf in worfe torment, infomuch that no life waf expected for the child, till the witch waf removed to fome greater diftance.

The witch was apprehended, condemned, ftrangled, and burnt and waf defired to undo the incantation, immediately before ftrangling; but faid fhe could not, by reafon otherf had done againft her likewife: But the wretch confeffed the fame, with many more. The child waf about the middle of September thereafter, carried to a gentleman'f houfe, where there were many other thingf fcarce credible, but that feveral minifterf and the gentleman have attefted the fame. The relation if to be feen in a pamphlet printed 1699, intitled, "The bewitching of a child in Ireland."

I cannot find any trace of this pamphlet in B.M. If there be any substratum of truth in this narrative, it may be founded on the fact that "salts of sorrell," or oxalic acid, found in sorrell leaf, is an irritant poison, causing retching and violent pains. The girl may have eaten a sufficient quantity to have given rise to poisonous symptoms, and the articles said to have been vomited may be placed in the same category as the "three black crows."

JOHN S. CRONE.

The following is a facsimile copy of a song on the Carnmoney witches from an original copy in my possession:—

A NEW SONG CALLED;

CARMONEY WITCHES;

To which are added,

Large Glaffes full to the Brim,

And the Proteft.

Printed in memory of witch-craft 1808.

CARMONEY WITCHES,

A humorous modern Song, founded on fact, by F. B.——, Cumber, Granfhaw.

Tune——"Lovely Molly has an air——"

In Carrick town a wife did dwell,
Who does pretend to conjure witches
Auld Barbara Goats and lucky Bell,
Ye'll no lang to come through her clutches;
A waefu' trick this wife did play,
On fimple Sawney, our poor tailor,
She's mittimiss'd the other day
To lie in limbo with the Jailor:
This fimple Sawney had a Cow
Was aye as sleekit as an otter
It happen'd for a month or two,
Aye when they churn'd they got nae butter;
Roun-tree tied in the Cow's tail,
And vervain glean'd about the ditches;
These freets and charms did not prevail,
They cou'd not banifh the auld witches:
The neighbour wives a' gather'd in
In number near about a dozen,
Elfpie Dough and Mary Linn,
An' Keat M'Cart the tailor's cousin,
Aye they churn'd an' aye they fwat,
Their aprons loos'd and coost their mutches
But yet nae butter they could get,
They bleft the Cow but curft the witches:
Had Sawney summoned all his wits,
And fent awa for Huie Mertin,
He could have gall't the witches guts
An' cur't the kye to Nannie Barton;
But he may fhow the farmer's wab
An' lang wade through Carmoney gutters,
Alas' it was a fore mis-jab
When he employ'd auld Mary Butters;
The forcereft open'd the fcene,
With magic words of her invention,
To make the foolifh people keen
Who did not know her bafe intention,
She drew a circle round the churn,
An' wafh'd the staff in fouth run water
An' fwore the witches fhe would burn,
But fhe would have the tailor's butter.
When fable night her curtain fpread,
Then fhe got on a flaming fire,

The tailor ftood at the Cow's head
With his turn'd waiftcoat in the byer;
The chimney cover'd with a fcraw,
An' ev'ry crevice where it fmoak'd,
But long before the cock did craw
The people in the houfe were choak'd,
The muckle pot hung on all night
As Mary Butters had been brewing,
In hopes to fetch fome witch or wight
Whas entrails by her art was ftewing
In this her magic a' did fail
Nae witch or wizard was detected;
Now Mary Butters lies in jail,
For the bafe part that fhe has acted.
The tailor loft his fon an' wife,
For Mary Butters did them fmother
But as he hates a fingle life,
In four weeks time he got another;
He is a crufe auld canty chiel,
An' cares nae what the witches mutters
He'll never mair employ the deil,
Nor his auld agent, Mary Butters;
At day the tailor left his poft,
Though he had feen no apparation
Nae wizard grim nae witch nor ghoft,
Though ftill he had a ftrong fuspicion
That fome auld wizard wrinkled wife,
Had caft her cantrips o'er poor brawney
Caufe fhe and he did live in ftrife,
An' whare's the man can blame poor Sawney;
Wae fucks for our young laffes now,
For who can read their mystic matters
Or tell if their fweet hearts be true,
The folk a run to Mary Butters;
To tell what thief a horfe did fteal,
In this fhe was a mere pretender
An' has nae art to raife the deil
Like that auld wife, the witch of Endor
If Mary Butters be a witch,
Why but the people all fhould know it,
An' if fhe can the mufes touch
I'm fure fhe'll foon descry the poet,
Her ain familiar aff fhe'll fen'
Or paughlet wi' a tu' commiffion,
To pour her vengeance on fhe men,
That tantalises her condition.

The Tribes of Ireland.

The Part which Relates to Ulster.

A Satire.

BY Aenghus ua Dhalaig.

(Continued from page 189, vol. xiii.)

A n-aorad ní doilig dam,
Ó duine liat go leanab;
Catánaig na g-céimeann lag,
Sgratánaig Eireann aorfad.

Ni b-fuar do loct ar Oireact-Aibne,
Act gan aon neac ann do riarfadaóir;
Ni racaid coídce gan taob toga,
Ga taob réid 'na roga a ríf!!

[1]*The O'Cahans* (O'Kanes) of Oireacht-Ui-Chathain, situate between the Foyle and the Bann in Derry. Sgratanaig Eireann, is here a great calumny; and the next quatrain was evidently interpolated by Aenghus himself, or some other bard, to take the sting out of it. The O'Cahans were called Oireacht-Aibhne, from Aibhne (son of Diarmaid, son of Cumhaighe na-Coille), who flourished A.D. 1432, and was the progenitor of nearly all the subsequent chiefs of this family. The chief at this period was Donnell Ballagh, son of Rory, son of Manus, son of Donough the Hospitable, son of John, son of Aibhne, a quo Oireacht - Aibhne, a tribe - name by which the chief families of the O'Cahans were at this period designated. He was inaugurated in the year 1598. Fynes Moryson tells a story of the chief of this family, from which it is clear, that the Bard Ruadh was not the only satirist who attacked him. A Bohemian baron called at the court at Dublin castle, and said, among other things, that he had visited the castle of O'Cahan, in the North of Ireland, where he was admitted to see that chieftain's daughters, two of whom were very nymphs in beauty, and who were sitting round a fire *stark naked.* They bid him sit down on the ground and form one of the company, which he refused to do. Soon after, their father, returned from hunting, and addressing the stranger in the Latin language, desired him to take off his clothes and rest. The only covering the chief had on was a large cloak, which he took off on entering the castle, and then he too being *stark naked,* sat down at the fire along with his daughters. It is curious to remark with what intense determination the English at this period turned all their force of cannon, muskets, falsehood, treachery and satire, to overthrow "the wilde Irishrie" and "to extirpe the Geraldines."

It is but fair to remark, that Moryson writes as an enemy to the old Irish race; and besides, that he had not seen, *with his own eyes,* the Northern Irish Chieftain O'Cahan, and his daughters, sitting naked. It is moreover, not unfair to question the authenticity of the assertion of an unknown Bohemian Baron; and it is but right for the Irish to argue, that it is not likely that the proprietor of a large territory (such as O'Cahan was), who could converse in the Latin language with a Bohemian Baron, would have been so lightly, or so barbarously clad as Moryson describes him. Of course, there was absolutely no truth in the statement.

Let the curious reader contrast it with the description given of the dress of a neighbouring chief O'Donnell, about half a century earlier, by Sentleger in a letter to the King, recommending that parliamentary robes should be bestowed upon him.

To satirize them is not difficult for me,
From the hoary-headed man to the child,
The O'Cahans[1] of the ignoble deeds,—
Eirin's idlers—I will satirize.

I found no fault with Oireacht-Aibhne,
But that they had none to entertain;
They will never move without chosing their side,
And the easy side will be their choice again.[2]

He describes O'Donnell's dress thus :—"A coat of crimson velvet with aiglets of gold, twenty or thirty pair; over that a great double cloak of crimson satin, bordered with black velvet, and in his bonnet a feather set full of aiglets of gold."

Sir Richard Keane of Cappoquin in the County of Waterford, is of this Northern race; his grandfather who was an Ulsterman, was an attorney in Waterford. Sir Robert Kane of Dublin, the celebrated chemist, is also of this race. His great-grandfather who was a native of the Vale of the Roe, removed thence to Meath, and his family ultimately became chemists, and manufacturers of soda and oil of vitrol, in the city of Dublin. There are various families of the name in the original territory, now farmers, and some in holy orders. The Rev. Manus O'Kane, P.P. of Omagh, who was a native of Oireacht-Ui-Chathain, the finest specimen of the race living, except Dr. Cane of Kilkenny; and William Kane, who headed the Irish at the battle of Carrickshock, slaughtered the police, and fled to America

[2] *Their choice again,* i.e., they never join any party until they see which is likely to be the victors, and whenever they happen to be mistaken, they hesitate not to return to the *easy* and successful side!! Lord Mountjoy, in reply to sir Henry Docwra, who pleaded in favour of O'Cahan, in 1602, observed of the latter (*Miscellany of the Celtic Society,* p. 277): "Hee is but a drunken ffellowe, saith hee, and soe base, that I doe not thinke but in the secreete of his heart, it will better content him to be so than otherwise; besides hee is able neither to doe good or hurte &c., &c., But, howsoever, By God, sayeth hee, O'Cane must and shall be under my Lord Tyrone.

"In the meane time, my lord Hugh (the earle of Tyrone's eldest sonne) and I went home together, and when wee came to the Derrey I sent for O'Cahan, and tould him what my lord's [Mountjoy's] pleasure was touching him: Hee beganne presentlie to bee moved, and both by speach and gesture, declared as earnestlie as possible to be highlie offended at it, argued the matter with mee upon many pointes, protested his fidelitie.....that he was now undone.....shewed many reasons for it, and asked *if we would* claim him hereafter, if hee followed my lord of Tyrone's councell though it were against the kinge, seeing he was in this manner forced to be under him. In the end seeing no remedie, he shaked handes with my lord Hugh; bad the devill take all Englishmen, and as many as put their trust in them, and soe in the shewe of a good reconciled friendship they went away together."

Aṙáa tana an Díṡiṙt,
Iṡ íṡeal é, 'ṡ iṡ anḃfann;
Dá m-ba ionann cuma ḋóiḃ,
Daṙ n-dóiċ ba ṫṙuime an aḃlann.

Mo aoiḋeaċt a ʒ-Cill Riaġa,
Dearcain dona dṙoiċ-ḃliaḋna;
Maṙ ḋuilleaḃaṙ ḋṙoiġinn aṙ láṙ,
Baiṙġean tiṙim Uí Dhíomáin.

O'Cṙóiliġe beaʒ na ʒ-ciaḃ ʒ-caṡ,
Feaṙ naċ deáṙna ṙiaṁ a leaṡ;
Aġaiḋ an duine aṙ a ḃṙáġaid,
Aʒ taṙṙaing a ċaiṙe aṙ éiʒin aṡ.

Boiṫ Ṁéiḋḃé! Boiṫ Ṁéiḋḃe!
Boiṫ ḃeaʒ tá a naice an t-ṡléiḃe;
Boiṫ a d-tóṁaiṡtear an ċáiṫ ċoiṙce,
Boiṫ na ʒoṙta, Boiṫ Ṁéiḋḃe!

A ċuil beaʒ úd aṙ ḃun na ʒaiḃle,
D'a m-b'eol duit déanaṁ fuadaċ;
Bhéaṙfá mo ċuid aṙáin a'ṡ ime,
Ċoiṡ na Finne leat ʒo ṡuaṙaċ.

Muintiṙ Eaġṙa,—buailte beaʒa,
Finne iad náṙ ċoṡain cliu;
Iṡ é iṡ ceol doiḃ teol na cuile,
Ampall a m-beol ʒaċ duine ḋiu.

[1] *Disert.* There are many Churches of this name in Ireland; but the one here referred to is unquestionably Diseart Ui Tuatgail, i.e., O'Tuohill's Desert (Desert-toghill), in Oireacht-Ui-Chathain, in the barony of Coleraine, and County of Derry. The last Herenach of this Church was Ruari Mor O'Tuohill.

[2] *Wafer.* The word ablann in the text denotes the wafer after consecration as used by the priest at mass. It is thus defined by Dr. O'Brien, in his *Irish Dictionary,* "ABHLANN, a wafer; *abhlann choisreicthe,* the [consecrated] Host, or Eucharist." However, we are not to infer that the poet speaks of it here irreverently, or after its consecration, but before it, when it is no more than any other bread; and he could not perhaps introduce a more fitting comparison with the *thin cake of Disert.*

[3] Cill Riaga *(Kilrea),* an ancient church near the little town to which it gave name, in the north of the barony of Loughinsholin, County of Derry. The family of O'Diomain (Diamond), who were hereditary herenachs of this Church, are still very numerous in this neighbourhood.

[4] *Acorns* "Dearcain .i. dar-cnu .i. cnu na darac [the nuts of the oak]." *Cormac's Glossary.*

[5] O'Chroiligh *(O'Crilly).* He was herenach of the church of Tamhlacht-Ui-Chroiligh (Tamlaghtocrilly), situated a short distance to the south of Kilrea in the same barony. This family is also very numerous in this neighbourhood. They think that O'Cruadlaoic (O'Crowley) is the true form of the name, and that O'Crilly is

The thin bread of Disert,[1]
Is slim indeed and paltry;
Were it and the wafer of the same shape,
Indeed the wafer[2] would be heavier!

My fare at Kilrea[3]
Was the wretched acorns[4] of a bad year;
Like the leaves of a blackthorn on the ground,
Is the dry-cake of O'Diomain.

The little O'Crilly[5] of the curly locks,
Is a wight who never acted to have good luck;
The face of this fellow is on his neck,
Carrying of his pot with difficulty.

Boveagh! Boveagh![6]
A little hut that is beside the mountain
A hut in which the oaten chaff is measured,
Hut of hunger is the hut of Mevagh.

O little fly which yonder rest on the rafter's end,
If you but knew how to make plunders;
You might bear off my supper of bread and butter,
Along the Finn[7] with facility.

The families of O'Hara[8] of small Booleys,
A tribe that never earned fame;
Their music is the humming of the fly,
And the grumbling[9] of penury in each man's mouth.

a corruption; but if this be true, the name was corrupted at an early period, as it is found written O'Creillig in old Irish MSS.

[6] *Boith Mheidhbhe* (Bovevagh), an old church near Dungiven, in the barony of Keenaght, and County of Derry. These lines are still repeated at this church, and remembered by the local shanachies as the composition of the Bard Ruadh from Munster. The name *Boith Mheidhbhe*, signifies Meave's, or Mabbina's hut, on which the Bard raises such playful rhymes. St. Aidan, the nephew of St. Patrick, was abbot of it. See Colgan's *Trias Thaum.*, p. 495. The O'Coiglig were the herenachs of this church.

[7] *Along the Finn*, i.e., His bread and butter at Bovevagh were so light that the fly might carry it off even to the river Finn, in Tirconnell, without being wearied of its burden.

[8] *O'Hara.* He was O'Hara of Crebilly, in Dal Riada, in the County of Antrim. This family is a branch of the O'Haras of Leyny, in the County of Sligo, and descends from Hugh, the brother of Conor Gott O'Hara, Lord of Leyny, who died in the year 1231. This branch removed to Dal Riada with the Red Earl of Ulster, who died in 1326. This family is now extinct in the male line.

[9] *Grumbling.* This music was not as sweet as even the humming of the beetle. "Is fearr suide 'na bun ina suide 'na ait," and "nar tugaid Dia duinn sib." were the usual exclamations of this kind of people.

Tiġ ꝼaꝺa ꝼaiꝛꝛinɡ aꝛ láꝛ beaꝺaiġ,
'S ɡan ꝛáiṫ ꝛeanɡáin ann ꝺo ḃiaḋ;
Cúꝛaḋ a ċꝛoiḋe aꝛ an ɡ-ceaṫaꝛnaċ ġoꝛtac,
Naċ ꝺeaꝛna tiġ tꝛom-ṙlaite aꝛ ṙliaḃ.

Cinel Ꝼhaġaꝛtaiġ na ꝼiꝛ,
Ꝼuiġeall eaꝛɡaine a'ꝛ éiṫiġ;
Ꝼiꝛ ṁóꝛa, ṁaoṫa, ṁeata,
Ċaoċa, ċama, ċoiꝛ-ḃꝛeaca.

Aꝛꝺ Uꝺaḋ ɡann, ɡoꝛtaċ,
Tíꝛ ġan aoiḃneaꝛ, ɡan aiꝼꝛeann;
Mac an t-Saḃaoiꝛiġ an cꝛoċaiꝛe Ɡaill,
Ꝼeaꝛ caꝛɡaiꝛt báiꝛneaċ le h-aiꝛcinn.

Ní ꝼaꝺa ɡo ꝺ-tꝛiallaim taꝛ tꝛáiġ,
Ꝺo'n áit ioṅa ḃ-ꝼaġṫaꝛ ꝼíon;
Ꝺ'ꝼioꝛ na n-óɡ nach ꝛaiḃe ꝛiaṁ,
Ɡan mian ꝺ'ꝼaiꝛe na ꝛóꝺ ꝛíoġ.

[1] *On a mountain,* so as not to be so accessible to the Bards, Jesters, Minstrels, Carooghs, Geocaghs, and other Strollers, as it is now, being built on the side of the highway.

[2] *Cinel Fhaghartaigh,* i.e., Race of Faghartach. This was the tribe-name of the Mac Artans of the barony of Kinelarty, on the west side of Loch Cuan (Strangford), in the County of Down. They derived their tribe-name from Faghartach, son of Mongan, son of Saran of the race of Rossa, king of Ulster. From Artan the grandson of this Faghartach, they took their hereditary surname of Mac Artain, in the tenth century. See *Leabhar-na-g-Ceart,* p. 206, *n.*

[3] *Ard Uladh,* now the Ardes, two baronies in the east of the County of Down, and lying principally between Loch Cuan and the sea. This was the ancient country of Mac Gillamuire (Gilmore); but for some centuries previously to Aenghus's time it had belonged to the Savages, a family of Anglo-Norman descent. Ware has the following strange passages about these two rival families in his *Annals of Ireland,* at the years 1407, 1408.

A.D. 1407, "A certain false fellow, an Irishman, named [Aodh] Mac Adam Mac Gillamore, that had caused forty churches to be destroyed; who was never baptized, and therefore was called *Corbi,* took Patrick Savage prisoner, and received for his ransom two thousand marks, and afterwards slew him together with his brother Richard."

A.D. 1408, "This year Hugh Mac Gilmore was slain at Carrickfergus, within the church of the Fryars minors, which church he had before destroyed, and broke

A long wide house on the middle of the highway,
And not enough for a pismire there of food;
Heart-ache to the hungry kerne,
That did not build a crib-house of rods on a mountain.[1]

The Cinel-Fhaghartaigh[2] are the men!
Remnants of curses and lies,
Large, soft, dastardly men,
Blind, crooked, shin burnt.

Ard-Uladh[3] destitute, starving,
A district without delight,—without mass,—
Where the son of Savage, the English hangman,[4]
Slaughters barnacles with a mallet!

It will not be long ere I cross the strand,
To the place where wine is got;
To visit the youths who never were,
Without a desire to watch the king's roads.[5]

down the Glass windows, to have the iron bars, through which his Enemies, the Savages, entred upon him." (See Samuel Ferguson's *Corby Mac Gilmore.)*

[4] *The English hangman.* This was intended to have its effect among people of Milesian Irish feeling. Cox, in his address to the reader, after remarking that the old Irish wished to murder all the Anglo-Irish, writes:—"However, the secret of this design was not divulged, until O'Neale, in his Triumphs to Munster blab'd it out; for being told that Barrett of Castlemore, though an Englishman, was a good Catholic, and had been there four hundred years, he replied that he 'hated the Clown as if he had come but yesterday.' Since that we have many more instances of it; and that this antipathy, has extended itself even to English cattle and improvements. It was another O'Neale who said, it did not become him to writhe his mouth to chatter English; and that executed a soldier because he had English biscuit in his pocket."

[5] *The king's high road,* i.e., to rob the passengers if they were gentlemen or merchants. These were evidently the Magennises of Dundrum, in the County of Down. Dundrum was famous for wine. Here Seaghan O'Neale had at one time two hundred tun of wine in his cellar, "whereof and of uisce baha he would drink to that excess that to cool himself he would be put into a pit, and the earth cast round him to his chin, and so he remained, as it were, buried alive till his body was in better temper." It would be very difficult to get Aenghus O'Daly to satirize even this, which to him would seem all right. Of course it was a satire already, as seaghan did nothing of the sort.

O'h-Anlúain a d-tiġ an Ṁullaiġ,
Ḃ'olc a ċulaiṫ ar a ḃeiṫ ann;
Ceaṫraṁ ṡpideóiġe aiġe ar ṫeíniḋ,
A'ṡ fir Oirṫear uile d'á ċreim!

Ḃeaġán bainne a mórnán maoiḋteaċ,
Ḃeaġán bláṫaiġe a ġ-cuaċán cam;
Ḃeaġán arain le coiṡ balla,
A'ṡ nead aġ an duḃan-allaiḋ ann.

Mac Canna an Dunáin doinn,
Na ṡaṁail ḋuine le Doṁnall;
An t-aḃall 'ṡ a ḃláṫ d'á ḃṡaṫ,
'S ní tuirṡeaċ cáċ d'a ċnuaṡaċ.

Ḃeir mo ḃeannaċt tar Ḃanna,
Mar a ḃ-fuil Mac Canna, ceann na ġ-cliar;
Deacair ḋúinne ġan a ṡaoraḋ,
Feaṡ nár daoraḋ raṁainn riaṁ.

[1] O'h-Anluain *(O'Hanlon)*. He was chief of the eastern portion of Oirghialla, called Crioch-na-n-Airthear, i.e., *regio Orientalium*, a name which is still retained in the baronies of Orior, in the east of the County of Armagh. O'Hanlon was hereditary royal standard-bearer of Ireland, north of the Boyne. The head of this family in our author's time was Sir Oghie O'Hanlon of Tandragee, who, though knighted, was considered so Irish, that the poet Spenser, in speaking of some great houses of the English in Ireland, who had so degenerated from their ancient dignities, "and are now growne as Irish, as O-hanlon's breech [com Gaedlac le toin Ui Anluain], as the proverb there is." *View of the State of Ireland*, Dublin Edition, p. 110. And in the reign of James II., the family was headed by Brian O'Hanlon, traditionally called "the Colonel," who was the son of Glaisne, son of Patrick Bane, son of Edmond Laidir, son of Eochy, who was attainted by Act of Parliament as "Oghie Oge O'Hanlon, Esquire, eldest son of Sir Oghie O'Hanlon, knight, late of Tonregye, in the County of Armagh." There are many of the name still in Ireland, but their pedigrees have not been traced.

[2] *Mullagh*, i.e., the summit or hill-top. This was the name of O'Hanlon's house at Mullagh, near Forkhill, in the County of Armagh. He had another house at Mullaghglass, in the parish of Killevy, in the same barony.

[3] *Men of Orior*, i.e., the inhabitants of Crioch-na-n-Airther, *regionis Orientalium*, or the baronies of Orior, in the east of the County of Armagh.

O'Hanlon[1] at the house of Mullagh,[2]
Whose suit of clothes were wretched when there,
Had a quarter of a red-breast on a fire,
And the men of Orior[3] all to devour it!

A little milk in a leaky noggin,
A little buttermilk in a crooked cup;—
A little bread close to the wall,
And the spider having his nest therein.

Mac Cann[4] of the dun mansion![5]
Compare no one to Donnell;
The apple tree[6] and its blossom betray him;[7]
And all are not tired of his accumulation.

Bear my blessing across the Bann,[8]
Where dwells Mac Cann, head of hosts,
It is hard for us not to free him,
A man who was never condemned before us.

[4] Mac Canna *(Mac Cann)*, a family of the race of Rochadh, son of Colla Da Chrioch, chief of Clann-Breasail (Clanbrazil), which is shown on an old map of Ulster of the same age with this poem, as on the south side of Lough Neagh, where the upper Bann enters that lake. It was coextensive with the barony of Oneilland-East. The late Major Mac Cann of the County of Louth, was the head of this family. There are many men of the name in various parts of Leinster and Ulster, but their pedigrees have not been preserved.

[5] Dunan Duinn *(Dun mansion)*, Mac Cann's residence was situated close to Lough Neagh, in the barony of Oneilland-East, on the east side of the upper Bann, where that river enters the Lough.

[6] An aball *(The apple tree)* fem., signifies the apple tree, an t-aball, *masc.*, the apple or fruit of the apple tree.

[7] *Betray him*, i.e., the want of fertility in the apple tree in his territory shows that he is not worthy of being a chieftain. See *Battle of Magh Rath*, pp. 100, 101.

[8] *The Bann.* Donnell Mac Cann, chief of his sept in our author's time, lived on the east side of the upper Bann, near where that river enters Lough Neagh. This quatrain is not satirical, and was evidently interpolated to take the sting out of the preceding quatrain.

Specimen of Irish Art Illumination.

Reduced Drawing.

A clever piece of Celtic art illumination by Joseph Dempsey, of Belfast. The translation of the manuscript in the central panel reads as follows:—

"During the early ages of Christianity the monks of Ireland were the people who brought under the greatest esteem literature and art. They practised and produced especially that beautiful illumination on vellum. The work which the monks did in those times cannot be surpassed even in the present age either in skill or in beauty. Many of these productions can still be seen in the Universities of Europe. For some years past an effort has been made in Ireland to revive this art of illuminating and to adopt it to the taste of the age. To the person held in esteem it is customary now-a-days to present him with an address, and this is a fitting way of expressing that sentiment. Since this address is given as a valuable thing, as also as it is a beautiful work, it is kept as an heirloom from generation to generation.'

Miscellanea.

QUERIES.

SEAGHAN O'NEIL.

There is a tradition in the Ardes that Seaghan an Diomas attacked Ardkeen castle and was repulsed, and the place is pointed out where his troops lay the night before the attack. Is there any authentic record of this?

ROBERT DORRIAN.

"THE CURFEW."

It is the custom to ring the church bell at Tynan, Co. Armagh, every evening at 9 p.m. It is believed that a similar custom prevails, or did prevail, in other parishes. Can anyone state its origin in Ireland?

J. H. S.

CATTOGS, COMBER. TOWNLAND NAME.

Will some reader of the "Ulster Journal of Archæology" kindly say what is the derivation and meaning of "Cattogs" (pronounced, with emphasis on first syllable, *Catt*-ogs), as applied to a townland lying on the southern boundary of the parish of Comber, Co. Down, and which formerly belonged to the ancient religious house, or abbey, of Comber. I find the word under a variety of spellings:—

Inquisition, 1623—"Balle-ne-*gatug*" and "Inish-ma-*cattugg*-arte."
Letters Patent, 1630—"Bally-ne-*gratris*."
Inquisitions, 1644—"Balle-na-*gatyne*" and "Balle-*gatuge*."
Rent Roll, 1681—"*Cattoggs*."
Belfast News-Letter, 1769—"*Cattogs*."
Ordnance Survey Maps—"*Cattogs*."

I might add that I am informed that about thirty years ago several cinerary urns were found in a field near the present "Cattogs House," but that they fell to pieces on being disturbed. Old residents speak of the townland as "*The Cattogs*."

"The Flow," Cattogs, Comber. JOHN ROBINSON.

THE GETTY FAMILY.

Can any reader supply particulars of this Ulster family, of which there were several well-known branches, chiefly in the neighbourhood of Belfast, Larne, Ballybay, and Ballymoney? The Belfast line has been traced to a Presbyterian minister in Scotland, whose brother, Patrick Getty, had a large business either in Dublin or Belfast. His nephew, James, played a prominent part in the foundation of the Charitable Institution, Belfast, and particulars of his family are desired. Was Robert Getty (1760–1829) a son? Further information of the connection with the Larne or Ballybay Gettys, if any, would be welcomed. The early pedigree of the Larne families is not quite clear. Family papers or tradition might supply the links.

Also, information wanted of the birth-place of one William Matthews (died 1838), supposed to have been a native of the district around Ballymena, or between Ballymena and Larne, but migrated to parish of Cumber, Co. Derry. He was a trusty friend of the well-known schoolmaster, David Manson. Mother's name, Clarke, of the Grange, parish of Ahoghill; wife's name, Ann or Mary Ann Barr. J. W. KERNOHAN.

THE PATRIOT SOLDIER; OR, IRISH VOLUNTEER.

A POEM.

By a Member of the Belfast First Volunteer Company.

Amor patriæ incitat.

"We know our duty to our king, and are loyal; we know our duty to ourselves, and are determined to be free."

BELFAST:
Printed for the Author by J. & W. Magee, at the Bible and Crown, No. 9 Bridge Street.
MDCCLXXXIX.

There is a copy of this poem in the library at Ardrigh. Who was the poet?

F. J. B.

THE DUBLIN TRAGEDY;
OR,
THE UNFORTUNATE MERCHANT'S DAUGHTER.

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[Can any reader give any personal details of this Belfast romance?—Ed.]

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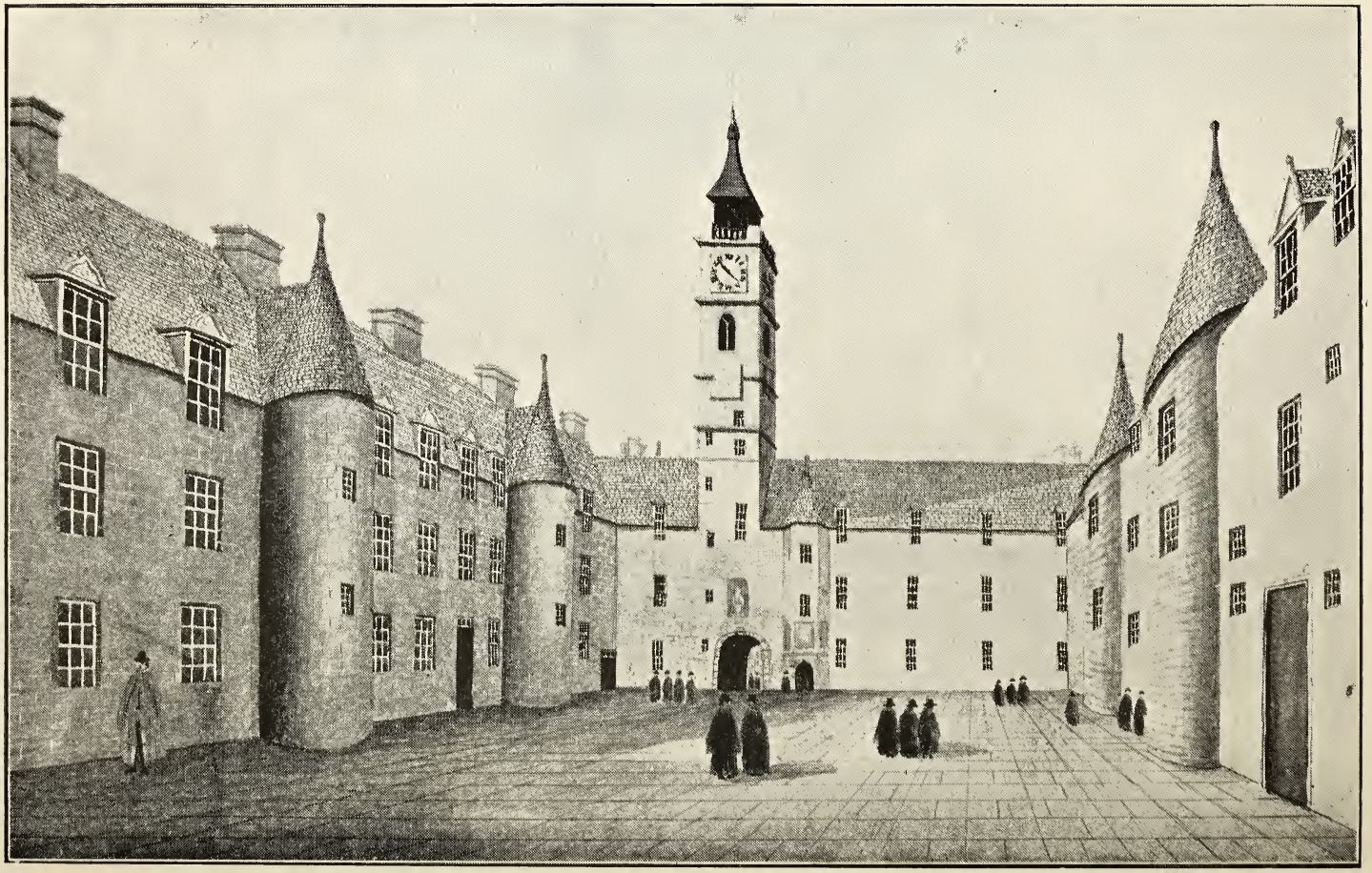

ULSTER JOURNAL

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VOL. XIV. MAY—AUGUST, 1908. NOS. 2—3.

An Autobiographical Sketch of Andrew Craig,

1754-1833.

Presbyterian Minister of Lisburn.

Written about 1787. MS. now in possession of the writer's grand-daughter, Miss MacAlister, of Holywood.

(*Continued from Page 15.*)

THIS season I attended the divinity hall and gave in a discourse, which was approved of, church history, dr. Reid's private class of moral philosophy, his lectures on taste and dr. Anderson's experiments. A few students from Ireland instituted a little debating club, which met once a week. Some of the members were the rev. dr. Cupples of Lisburn, rev. Edward Roe, of Strangford; the late rev. Patk. Parker, formerly of Lisburn; rev. Thomas Birch,[1] formerly of Saintfield, now in America. We met occasionally in Tanderagee during the next summer. I profited considerably by this society.

Undetermined whether I should enter a presbytery or not (though my friends expected that I would about this time), I preferred a tuition in the family of Francis Obre, of Clantilieu, in the Co. of Armagh. I commenced this employment in January, 1775, and continued in it till the latter end of June, 1777. While I remained at Clantilieu I was induced to enter the

[1] Thomas Birch was a united Irishman in '98, and was forced to fly to America.—ED.

Presbytery of Dromore as a candidate for the ministry. I had sufficient time for reading, but few opportunities of obtaining advice on the most proper course of reading. I saw a little more of the world, and was obliged, after spending a year and a half in a family where I was uniformly treated with respect and attention, to attend the more serious business of the Presbytery. Having gone through the usual course of trials, I was licensed to preach on the second September, 1777, at Dromore. I delivered my first public discourse in the meeting-house of my friend dr. Robert Black, then of Dromore[1], and my second in Ballyroney, in the hearing of my father and mother and a crowd of my early schoolfellows and friends. As a probationer I spent very little time, and, of course, gained little experience.

The congregation of Moira was then vacant by the removal of the rev. Stitt to Dungannon. Being invited to preach a month to that society, I received an unanimous call to become their minister, dated eighth of February, 1778. A few weeks after I had an invitation to preach a month in the new congregation of Holywood. It was supposed that as this congregation was vacant by the death of the rev. King, and as the rev. Beattie, the minister of the old congregation, was old and infirm, that the two might unite in their choice of a popular young man. The plan, perhaps, would have succeeded had it not been for the bigotry and prejudices of a few individuals, particularly of John Morrow. My friend, Robert Gelston, was uncommonly kind and active in promoting the measure. The congregations still continue distinct and separate.

My ordination in Moira took place on the day of the meeting of Synod at Lurgan, June, 1778. My father attended the ordination.

A short time after I had an opportunity of being introduced to the late amiable and venerable William Sharman, of Moira Castle. The circumstances which led to it were these: He had dismissed from his services his gardener. The fellow was a knave, and connected with a numerous set of his own description. During a length of time nightly depredations were committed on William Sharman's property. At last the windows of the Rock House were broken and the statue of Narcissus thrown into the pond. A meeting of the neighbouring gentlemen was called for the purpose of considering what was proper to be done, and, as Jellet was unable to leave his room (being confined by the gout), was held in his house. I attended the meeting, when the general opinion was that Sharman should restore the fellow to his place. Sharman was silent on the occasion. I was asked my opinion. It was in direct opposition to that of the gentlemen assembled. I proposed that a reward should be offered for apprehending the perpetrator, and that each person present should send a trusty person every night in succession, well

[1] Dr. Black was minister of Dromore from June, 1777, till December, 1783. He was a henchman of lord Castlereagh, and committed suicide from the bridge of Derry.

armed, to protect Sharman's property. When it was objected that it would be unsafe for any person being seen putting up such an advertisement, I said that I would run the risk, and, it being the fair day, I walked to the Market House, and, in the midst of a crowd, read it, and posted it up. On my return to the meeting Sharman requested that I would spend the day with him. To this I consented, and met from Mrs. Sharman a most kind and affectionate reception. She had heard of what I had done, and it met with her approbation. This circumstance laid the foundation of an uninterrupted intimacy and friendship during the lives of them both, from which I derived great improvement and much respect, and by the will of Mrs. Sharman a legacy of one hundred guineas "as a mark of my gratitude to him for his uniform and useful exertions for the advantage of myself and my children since their father was removed from us. And it is my will that the Rev. A. Craig should have a copy of the late Wm. Sharman's picture, which I so long promised." These words she committed to writing. The exercise of a little native courage was thus the foundation of a connection for life, from which I reaped the most refined enjoyment and substantial advantages. Indeed, I have never felt the sensation of fear, and no young man ever should. If he be subject to this mean passion, let him avoid all public stations in society. Still, courage is unconnected with rashness, which, I believe, is more nearly allied to cowardice. The coward is so overwhelmed with fear he is incapable of judging, and, therefore, if he acts at all, must act rashly.

During my residence at Moira I lodged at Tulliard with Gawin Robison and his wife, two of the most amiable and innocent of the human race. John Agnew and his wife (a well disposed couple, and distant relations) lived with them at the time. Tulliard House had been the residence, and was the property, of Morgan Jellet. I spent little of my time at Tulliard, and seldom dined there more than once in the week. I was often abroad with my friend, the rev. Black, of Dromore, often at Moira Castle, at John Hanna's and Barnet's. Time passed very pleasantly; the people of the congregation were affectionate and indulgent. I was young and inexperienced.

Next year (April, 1779), the congregation of Donaghadee becoming vacant by the death of the rev. Adams, I had an invitation to preach there for a month, which I accepted. I spent the time partly in town and partly at Rathgael with my aged friend, the rev. Hull, of Bangor, where I became acquainted with Jenny Montgomery, Mary Jackson, and others. Having preached a month, I received a call; which, as there were a few friends of dr. William Steel Dickson (perhaps eight or ten) who did not sign it, hoping that he might be chosen, and as the situation did not appear to be much more eligible than Moira, I declined accepting. Dr. Dickson (now of Keady) was not chosen. Alexander Goudy became their minister. The people of

Moira were gratified by my refusal of the call from Donaghadee, and made me a present of the price of a horse. The rev. St. John Blacker, the rector of Moira, evinced upon all occasions a very great degree of kindness and a desire to serve me. He has ceased for many years to officiate as a clergyman, and lives in England.

While I remained at Moira the Volunteer Institution took place, and on the eighth of March a company was formed in Moira, chiefly by my exertions and advice, and in consequence of an address to William Sharman, which I drew up, he accepted of the command of the company, contrary to the expectations, and perhaps wishes, of some of the neighbouring gentlemen, who took no part in the movement. My situation as chaplain induced me to take an active part in all the concerns of the company, which were a source of activity and pleasure.

On the death of the rev. George Kennedy, of Lisburn, dr. William Bruce, now of Belfast, succeeded him as the minister of Lisburn. I had frequent opportunities of associating with him, and occasionally of exchanging pulpits. After remaining in Lisburn about two years, he was called to the congregation of Strand Street, Dublin. On the 16th June, 1782, I received a unanimous call from the congregation of Lisburn, and a few days afterwards entered upon the charge.[1]

The good people of Moira, though they regretted my removal, perfectly approved of my conduct in going to Lisburn. During two years and a half I lodged in John Wightman's, where I was as comfortable as the novelty of the situation and uninterrupted engagements in parties of pleasure and politics would admit. Tired of such interruptions to study and retirement, I took Strawberry Hill from William Whitla, submitting to all the inconvenience and expense incident to keeping a bachelor's house, rather than not be in some degree master of my own time. I did not expect that it would be a place of permanent residence, yet it is now more than twenty-seven years since I first took up my abode in it.

In many respects I found the change answerable to my expectations, but I would not recommend keeping a bachelor's house to any of my friends. I became tired of it, and longed for society. And, after having lived rather secluded from the noise and hum of the world in this retreat for two years and a half, on the first of August, 1787, ...

The autobiography of the rev. Andrew Craig breaks off at this point. His marriage to Mary MacCully, daughter of James MacCully, of Ballyhaft, near Newtownards, and cousin to Dr. Robert Black, took place on the first of August, 1787. He continued in Lisburn till his death, 9th June, 1833, but,

[1] Napper Tandy.—I find the names Isabella Tandy and John Napper subscribed to a "call" to the rev. Andrew Craig in 1782 to take the charge of the presbyterian congregation in Lisburn. What connections were these (if any) of Napper Tandy of '98?—EDITOR.

owing to infirm health, he was obliged to have an assistant, rev. James (afterwards dr.) Morgan, who came to Lisburn in 1824. On his removing to Fisherwick Place, Belfast, rev. Alexander Henderson became assistant, and eventually succeeded the rev. Andrew Craig. Mrs. Craig died in 1807, leaving four children—Margaret, who married James Ward, of Lisburn, and died in 1850; Mary, who married William Cuming, of Baltimore, Maryland, brother of the rev. Thomas Cuming, of Armagh,[1] and died in 1815; James, who became a barrister, married Jane Waugh, of Armagh, and died in 1835; and Rachel, who married rev. C. J. MacAlister, of Holywood, and died in 1880.

Andrew Craig was buried in Kilrush burying-ground, near Lisburn.

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[1] The inscription on the rev. Thomas Cuming's tombstone in St. Mark's churchyard, Armagh, was composed by the rev. Andrew Craig. It reads:—"Sacred to the memory of the rev. Thomas Cuming, presbyterian minister, formerly of Dromore, and latterly of Armagh. A warm heart, gentle manners, and a cheerful temper, the love of liberty, civil and religious, rational piety and integrity of life, endeared this excellent man to his family, to his congregation, and to an extensive circle of friends. Having faithfully discharged the duties of his sacred office, and animated with the hope of a happy immortality, he was called from this world on the 19th of August, 1816, in the thirty-third year of his ministry and fifty-ninth of his age."—A.A.C.

The Ancient Cross of Drumgolan in the Co. Down,

With Some Local Notes.

By Francis Joseph Bigger.

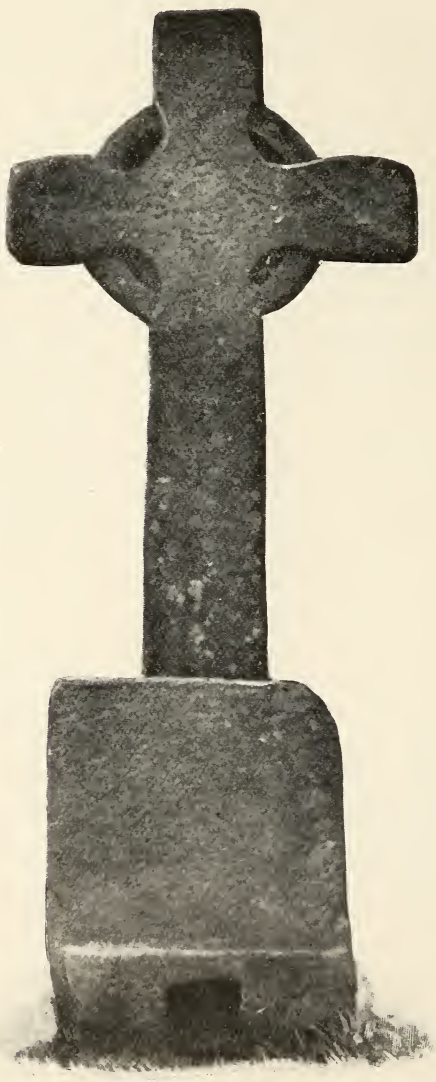

Photo by F. J. B.

The High Cross of Drumgolan, County Down.

The Parish of Drumgolan* is situated in the Diocese of Dromore, in the southern portion of the county of Down. In the village of Drumadonnell there is an old burial-place adjoining the schoolhouse, built upon the village street. No part of the old church remains, but built into the north gable of the school, facing the playground, is a fine Celtic cross, in an excellent state of preservation. In September, 1843, Richard P. Tighe stated:—"The stone cross is still in being, but was built in the gable of the parish church schoolhouse, by my father's directions, about 65 years ago (1778) to preserve it from utter demolition, as the sect of people called seceeders thought it a 'popish relic,' and, wishing to destroy it, threw it down from where it stood in a corner of the burying-ground, and broke it in the middle." This break can still be distinctly seen across the shaft, but I can find no corroboration of the other portions of the statement. The cross and

*Drum-golan, the ridge between the forks of a river.

base appear to be built about half way into the wall. The base and shaft are of different stone, the cross being of that peculiar coarse gritty porphyry so common to that portion of Down. Traces of Celtic interlacing can still be seen in a sunk panel extending across the arms and down the shaft. The centre has a ring enclosing ball ornament. There are no figures on the exposed side of the cross, and the circle is solid with the arms and shaft. Close to the ground on the three visible sides of the base are three deeply-sunk panels, but whether they were for ornament or for the inserting of other blocks to strengthen the structure upon its foundations, when originally erected, it is difficult to say at the present time. The upper right-hand corner of the base has been broken off. The cross itself measures 8ft. 6in. from the base to the top, and across the arms 5ft. 2in. The base is 3ft. 3in. broad, and 3ft. 8in. high. It is one of the few crosses in the county Down that have remained to the present time in anything like a perfect state of preservation. In size it corresponds to the ancient cross, now restored, at Downpatrick.

Drumadonnell is not the ancient site of the parish church ; that was in the townland of Dehomed (Deagh-choimhead—a good look-out place), where the old graveyard still remains, and is known as old Drumgolan, but is now little used. This is where the ancient cross originally stood. The foundations of the old church can still be seen. The place has every evidence of antiquity, being of a circular shape, close to a little river. It is not far from the present catholic church of Dehomed, and on the slopes of the mountain of that name. Many legends cluster around this carn-topped mountain, one in particular of the sleeping heroes in a great cavern on the summit of the hill of good survey has been often told. The sleeping warriors are fully armed, biding their time. Carns, standing stones, caiseals, souterrains, crannoges and raths abound in the district. There is one particularly fine standing stone on the side of the road close to Ballyward protestant church.

The great rath at Magheramayo is of imposing dimensions. " Dolly's Brae" is beside it. Near it are the ruins of an old church, and beside them a holy well called Tober-domnagh, at which stations were formerly held on the 24th June. The ancient church at Deagh-choimhead was doubtless in use up till the time of the erection of the church at Drumadonnell, which was towards the end of the 17th century. The vestry book in 1790 refers to "old Drumgolan" and "new Drumgolan." Thomas Tighe, who preserved and set up the old

cross at "new Drumgolan," or Drumadonnell, was then the rector of the parish. In 1815 the Vestry repaired the fences of, and the road to, old Drumgolan churchyard, and erected a gate. The new church at Ballyward was built in 1821, and since then every fragment of "new Drumgolan" church has disappeared, and only the graveyard remains, adjoining the schoolhouse with the ancient cross. It was here the cross was broken in the graveyard, and then built into the gable of the schoolhouse. It is a tradition that Patrick Bronte, father of the novelists, taught at this school. A cess was levied on the whole parish for the new church and requisites, including "a surplice . . . and a cup and salver for Communion." A penny on every acre in the parish was struck in 1823 "to assist in erecting a monument to the memory of our late worthy and most esteemed rector, the rev. Thomas Tighe." Other monuments up till a later date were "erected" in similar ways. There were also levies of men for the South Down militia. The parish avoided the service invariably, considering it wiser to provide substitutes at £2 2s. per capita. "Resolved that ten guineas be laid on the parish to be collected with the parish cess at Easter as a present to the recruiting sergeant at Newry at the rate of two guineas for each man which he shall procure for the parish."

The old churchyard seems to have again fallen into a bad condition, judging by a somewhat fulsome inscription cut on an obelisk erected in it, which reads as follows :—

(arms.)
THIS ANCIENT BURIAL-GROUND
SITUATED IN THE CENTRE
OF HIS ESTATE
WAS FENCED IN AND PRESERVED
FROM DESECRATION BY
ARTHUR VISCOUNT DUNGANNON
A.D. 1853.

At present it is well fenced and enclosed. The old cross was removed from it, as before stated, in 1778, during the rectorship of Thomas Tighe, and taken to Drumadonnell, where it was cast down and broken after being erected in the churchyard there. It would have been as well in its old place.

We would like to see it set up again in its old site, and removed from its present safe but incongruous position, cemented into a schoolhouse wall at some distance from its early use, now that more respect would surround such a venerable relic of the past.

David Manson, Schoolmaster in Belfast.

By John J. Marshall.

Manson Crest, From old tombstone in Inver Churchyard.

SUCH was the designation given by David Manson of himself on the title page of his dictionary, and no more fitting title could be found for this sketch of his life, which aims at collating and putting as far as possible in a final and authoritative form the facts that are scattered throughout the different notices of his career.

This eminent educationalist and truly benevolent man was born in the parish of Cairncastle, county Antrim, in the year 1726. He has also been claimed as a native of the Braid district, near Ballymena, but the weight of evidence, positive and presumptive, is on the side of Cairncastle. The names of his parents were John Manson and Agnes Jamieson. According to a pupil of Manson's, who wrote a biographical sketch of him shortly after his death, he had an attack of rheumatic fever in his eighth year, which left him ever after in delicate health. He commenced life as a farmer's boy, and in that capacity lived for a time in the family of William Ogilvie, of Ballyloran, near Larne. At this time the rev. Robert White, who afterwards became minister of Templepatrick, taught a school in Larne, and it was during his visits to Ballyloran that he was so much struck with the quickness and intelligence of the boy, "Wee Davie" (as he was called), that he asked his master to allow him to attend his school, as he thought it a pity that so promising a lad should be left unlettered, which was the normal condition of servant boys of that day. William Ogilvie having granted the required permission, young Manson made such good use of the opportunity thus afforded him, that in no very long time he was qualified to become a teacher himself. It must be borne in mind that in those days, when the hedge-schoolmaster was looked upon by the people as a marvel of erudition, the standard required from a teacher of youth was considerable; many of these worthy men were superior to the schoolteacher of the present day. True it is that it has been stated that his mother was a good scholar and taught him, so that he would have had a foundation already laid for the finishing course given him by Robert White, and that he afterwards put himself under the care of King, a well-known Belfast penman, for improvement in writing. But while it is not improbable that his mother may have taught him simple reading, etc., this most likely would be the extent of her tuition. Having thus, through the kindness of Robert White, become qualified to undertake the duties

of a schoolmaster, young Manson commenced in his native parish of Cairncastle. According to tradition he held his school in several places in that parish, his initial start being said to have been in a byre, or cowhouse. One locality in particular, however, has always been associated with the scholastic labors of David Manson. In a place called the Drain's Bog there were in

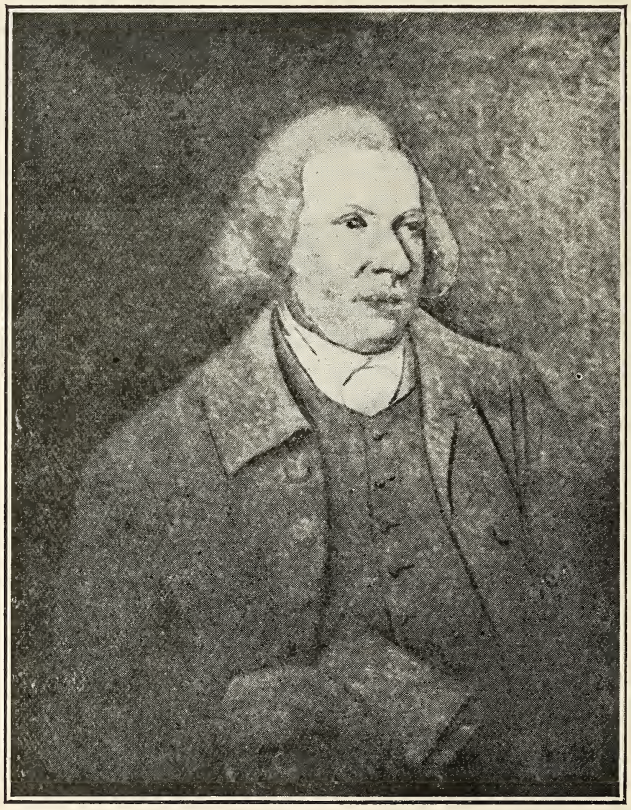

Photo by Thomas Bryans.

From an oil painting by Joseph Willson, Belfast, 1783, now in the Belfast Academical Institution.

DAVID MANSON.

1884, or at least some years before, the ruins of an old house which was popularly known as "Manson's Walls," which no doubt were the remains of a building in which he had taught school. Even here the methods of teaching which he afterwards put in practice on a larger scale were put in practice, and subsequently when his spelling book and dictionary were published his

former pupils in Cairncastle at once recognised in them the quaint sayings and homely proverbs which they had been taught when attending the school in the Drain's Bog.

David Manson's humane and effective methods of teaching, although contrary to the accepted practice of that day, and indeed long after, soon gained for the young schoolmaster such a reputation that he became tutor in the family of squire Shaw, of Ballygally. In this capacity he resided in Ballygally castle, 'where one of the apartments was long known as "David Manson's room." His name also, cut with a diamond, was formerly to be seen on a pane of glass in one of the windows of that room; but this memorial of one of the most famous men who ever lived in Ballygally castle has not been visible for many years.' His next move is said to have been to Ballycastle, county Antrim, where it is supposed that he followed his calling as a teacher, and where he is reported to have met his future wife, a miss Linn, who was apparently a native of that part of the country. 'But while in Belfast he had found that the seafaring men who sailed between Belfast and Liverpool and London were very deficient in the knowledge of mathematical navigation. He thought that his usefulness would be increased if he commenced as a teacher in England. Accordingly, he went for a time to Liverpool, and in this new sphere he also invented and put in practice a novel and successful plan of tuition. He taught only one sailor at a time, and his charge was sixpence an hour, thus anticipating the methods of the modern grinder. However, his mother's illness and his attachment to miss Linn caused him to forsake his plans and return to Ireland. To his mother, whose illness proved fatal, her son was devotedly attached, in return for the care she had bestowed on him when a sickly child.

According to Classon Porter, David Manson went to Belfast in 1752, he being then a married man, and twenty-six years of age. It was not, however, as a teacher, but as a brewer that he made his début in Belfast, in which he is said to have had a brewery, either on what was then known as the Carrickfergus road (now North Queen street), or in Brewery lane (now Frederick street), a street running off the former thoroughfare. Both places have been mentioned, and as the locality is practically the same the point is not of any importance. The change from teaching boys to brewing beer was rather remarkable. One of his admirers, after his death, accounted for the singular metamorphosis by saying that Manson embarked in a public brewery in order to convince his countrymen by actual practice of the possibility of producing an excellent malt drink superior to any formerly made in this country. Happily, Manson's genius as a teacher was not to be drowned in a beer barrel. It was not, however, until 1755 that he started a school after working hours, as announced by an advertisement, dated 21 October, 1755:—
"David Manson, at the request of his customers, having opened an evening

school at his house in Clugston's entry,[1] teacheth by way of amusement, English grammar, reading, and spelling, at a moderate expense."

It is little wonder that one of his biographers (Classon Porter) says, the idea of a brewer opening a school "at the request of his customers," and teaching grammar, reading, and spelling, "by way of amusement," must have struck the Belfast people of those days as rather droll. But the combination of learning with recreation was always Manson's favourite hobby. In the course of a year and a half he had collected a school of twenty scholars. His first pupil was Ellen Joy, afterwards Mrs. Tomb, daughter of Henry Joy, one of the owners of the *Belfast News-Letter*, a prominent man of his time, and one who greatly aided and encouraged David Manson in his peculiar plans of education. Amongst his other scholars may be mentioned Mary M'Cracken, sister of Henry Joy M'Cracken, but the statement that Elizabeth Hamilton,[2] authoress of *The Cottagers of Glenburnie*, was a pupil of Manson's is at least doubtful, unless she attended his school between the ages of four and six, as in 1762, when only six years old, she was adopted by her uncle and aunt Marshall, and accordingly left Belfast for the neighbourhood of Stirling. After leaving Belfast in 1762, Elizabeth Hamilton came on a short visit to it in 1764. She did not again see Ireland till 1778, when she would have been in her twenty-second year, but her elder sister, Catherine Hamilton, was taught by him. Elizabeth Hamilton, from her ninth till her thirteenth year, was a pupil of another schoolmaster of the same name, at Stirling, whose ideas on education appear to have been similar. However, if Elizabeth Hamilton had not the good fortune to be a pupil of Manson's, she was well acquainted with his methods, as in *The Cottagers of Glenburnie*, chapter xviii., entitled, *Hints concerning the Duties of a Schoolmaster*, she makes Gourlay say—"I will show you a book written by one David Manson, a schoolmaster in the North of Ireland, which contains an account of what he calls his play school; the regulations of which are so excellent, that every scholar must have been made to teach himself, while he all the time considered himself as assisting the master in teaching others." Then in a foot-note the authoress adds: — "At the period Gourlay delivered his harangue, the improvements made by Joseph Lancaster in the method of instruction were unknown. Had Lancaster's book been then published, it would have doubtless been referred to, as containing the best digested plan that the ingenuity of man has hitherto been able to invent, for facilitating and perfecting the work of instruction. The author is far from intending to detract from the praise so justly due to Lancaster, by observing how far he had in some of his most important improvements been

[1] Clugston's entry was shortly afterwards altered (on building a Sugarhouse) to what was called legg's Lane, the western side of Lombard street now covering the site.

[2] *Ireland*, by Mrs. S. C. Hall, iii. 64. *David Manson*, by Classon Porter.

anticipated by the schoolmaster of Belfast. David Manson's extraordinary talents were exerted in too limited a sphere to attract attention. *He* consequently escaped the attacks of bigotry and envy: but the obscurity which ensured peace prevented his plans from obtaining the notice to which they were entitled; nor did their acknowledged success obtain for him a higher character than that of an amiable visionary, who, in toys given to his scholars, foolishly squandered the profits of his profession. A small volume, containing an account of the School, rules of English grammar, and a spelling dictionary, is, as far as the writer of this knows, the only memorial left of a man whose unwearied and disinterested zeal in the cause of education would in other circumstances have raised him to distinction."

This is indeed high praise from the writer of *Letters on Education*, who was no mean judge of teachers and the art of teaching. It is in reference to Miss Hamilton's first mentioned work that Sir Walter Scott, in *The Heart of Midlothian*,[1] chapter ix. says:—"The children of the Scotch, of the inferior classes, are usually spoiled by the indulgence of their parents; how, wherefore, and to what degree, the lively and instructive narrative of the amiable and accomplished authoress of 'Glenburnie' has saved me, and all future scribblers, the trouble of recalling." This is indeed 'praise from Sir Hubert.'

Manson appears to have been successful in his first Belfast effort at education, for he shortly after established a day-school, and in January, 1760, published his first spelling-book, through James Magee, Bridge Street, price ninepence, bound in red leather.

To the day school was added a boarding school, as announced in the following quaintly worded advt.:—"1760, March 20,—David Manson begs leave to inform the publick that he inclines to board a few children from the first of May next, having taken a convenient front house in High Street, Belfast, for that purpose. They will be taught to read and understand the English tongue, without the discipline of the rod, by intermixing pleasurable and healthful exercise with their instruction. As virtue is preferable to learning, due regard will be had to their morals; good nature, truth, and integrity always encouraged, and the contrary vices exposed wherever their symptoms appear. The credit of the school is supported by the constant application of the undertaker and three careful assistants, who have their classes in separate apartments to prevent confusion." From the above it will be seen that in 1760 Manson's school had increased so much as to enable him to employ three assistants, while probably, owing to additional room being required, it had been, or was about to be, removed from Clugston's Entry, where it was originally started, to High Street. It should be mentioned that the school taught by David Manson was free to every schoolmaster who thought proper to attend it, with the consequence that the effects

[1] Published in 1818.

of the teacher's unselfish kindness were speedily felt even in remote districts of Ulster. It was in this generous fashion that Manson repaid the obligation under which he lay to his early preceptor, Robert White.

He took a plot of ground near the town for the amusement of his good boys, and for them he formed a bowling green. He also built a house on it, in which he appears to have settled his father and elder brother, and named the place Lilliput. The cottage stood on the old Carrickfergus road, while

From a photo by W. J. Allen.

LILLIPUT COTTAGE..

close to it, and through what was once its garden, ran the Cavehill railway. This last relic of David Manson was in its later years used as a laundry, and finally demolished in 1906.

'In August 1760 Manson introduced a machine of the velocipede or bicycle type, which was kept at Lilliput, where his father, John Manson, resided, at the bowling green and nursery grounds kept by him until he disposed of them to Hercules Heyland, of which see later. Advertisement:—"David Manson informs the public that he cannot possibly attend the flying chariot on school hours. Benefactors who subscribe half-a-guinea will be welcome mornings and evenings till they are satisfied in learning or amusement, or otherwise have so much of the money returned as they require. Those who do not subscribe will be entertained at sixpence each time, provided they exercise decorum." Free rides were given by Manson to his pupils as a reward of merit.

David Manson evidently was given to change, or else was unfortunate in his choice of a house, as the following advertisement, issued February, 1768, shows him to have had his school at that date in Rosemary street:—"To be sold by David Manson the interest of a lease of the dwelling-house and school-room occupied by him of which six years will be to come on first of May next, at the reserved yearly rent of eight pounds, at which time he intends to remove to his new house in Donegall street." The house referred to was on the west side of Donegall street, nearly opposite Talbot street.

In his next advertisement Manson had got settled in his new house. It appeared 1st July, 1768:—"Children and youths are boarded, and taught the English language by David Manson, at his house in Donegall street, Belfast, which is large and commodious, being built on purpose where there is a healthful air and a delightful prospect of land and water. The boarders are permitted to go out without a guide. They have for their amusement a large yard behind the house, the use of the Linen Hall off market hours, and a bowling green about half-a-mile out of town (Lilliput), to which they repair in the summer evenings. N.B.—Mr. Eccles has removed his writing and Mr. Woods his mathematical school to Mr. Holmes' new buildings just opposite said Manson's. The hours of teaching are settled in such a manner that those who have occasion may have the benefit of each school every day without loss of time. Mr. Eccles also continues his French class in the evenings." The east side of Donegall street in 1768 had no houses built opposite to Manson's school to interrupt the view until Holmes put up the new building referred to in May, 1757. On the map of Belfast in 1757 there are no houses shown from the present cathedral, whose site was then occupied by the linen hall, up to the top of Donegall street, where it joined the Carrickfergus road. There were, therefore, green fields dotted here and there with a few rows of small houses, stretching down to Belfast Lough, beyond which might be seen the hills of Down. The use of the Linen Hall as a playground for Manson's scholars "off market hours" was not to be of long duration, it being demolished early in 1774 to make room for the new parish church about to be erected on its site, which in its turn has been thrown down to make room for the present cathedral. It was in this house of Manson's, enjoying a "delightful prospect of land and water," that the young lord Templetown of his day is said to have resided as a boarder; but this cannot be quite correct, as a glance at the Upton genealogy will show. Clotworthy Upton, the first lord, born 14th March, 1721, *created* baron *Templetown* of County Antrim, 3rd August, 1776, died 1785. But it is possible that his eldest son and heir, John Henry, born 3rd April, 1771, may have been a boarder for a time with Manson, who now appears to have reached the height of his fame; or if he went to him after he succeeded to the title, he would then have been fourteen years of age or over

it, and should easily have been beyond the limit of Manson's tuition; as well, it would not have been in the house referred that he would have been, but in the house lower down to which Manson moved in 1782.

Having given an account of David Manson's early life, and various places of residence, it may not now be out of place to give a brief resumé of the method of teaching by which Manson achieved such remarkably good results. The system, as sketched by himself, was to make the work of tuition a labour of love to both teacher and pupil. "Each class-room had a master's seat, a high and a low chair, and rows of forms; the chairs were seats of honour—the occupant of the high chair being denominated chancellor, and that of the low one vice-chancellor, and these were rewards for proficiency. These dignitaries were required to assist, according to an arranged plan, in the teaching and discipline of the school. The morning lessons were repeated before breakfast, being committed at home the previous evening, the quantity or length of the lesson being regulated by the pupil's own inclination. The scholar who said the longest lesson—not less than twenty-four lines, got the title of king or queen; not less than twenty lines, that of prince or princess; sixteen and upwards, of duke or duchess; twelve and upwards of lord or lady. These were all members of the Royal Society, and got a ticket marked F.R.S. Those who made an unreasonable noise in school, or were deficient in spelling, lost their ticket, while the scholar who returned ten tickets unsoiled got a half-guinea medal. Those who missed four lines or upwards were called tenants, and those who missed eight lines or upwards were called under tenants; while those who could not say four lines correctly, or absented themselves till morning lesson was over got the dishonourable title of sluggard. Each class-room was divided into two companies, and the members of each company took their seats according to the precedence in rank which they had gained.

"In David Manson's day card-playing was an almost universal evening amusement, and this custom he sought to take advantage of for the benefit of his pupils by furnishing them with packs of cards, like playing-cards, on which were printed elementary lessons in reading, spelling, and arithmetic. These lessons the young people of the party were expected to be studying, whilst their seniors were engaged with cards of a less instructive character. 'David Manson's cards' were long well-known in Belfast."

Manson professedly excluded the rod from his educational appliances, not holding with the wise man that sparing the rod would spoil the child; nevertheless a man with so ingenious and inventive a turn of mind was not without means of enforcing discipline. One of these means was, being compelled to stand up in a part of the room devoted to the *Trifling Club*, the members of which were composed of those who had gained a right of membership, by inattention to their studies, playing tricks, etc. The

members of the *Trifling Club* were permitted an opportunity of regaining the position they had forfeited; but if this was not taken advantage of by the pupil, or if any further misbehaviour took place, they were obliged to stay in the Club till the conclusion of the lesson, when they marched to their seats amidst a "hiss" or a "boo" from the whole company to which they belonged. As another and more severe form of punishment, Manson had constructed the wooden figure of a man in a boxing attitude, which he placed on the floor of his school-room, and which he called "the Conqueror." When a boy did anything for which in another school he would have been flogged, Manson only required him to box a few rounds with "the Conqueror." Peeled knuckles were of course the result, and in this way the culprit was actually subjected to very effective corporal punishment, with the additional aggravation that he himself had been made the agent of its infliction. But these punishments were simple and humane, compared with the inhuman barbarity with which too frequently in Manson's time, and for long afterwards, helpless children were treated. William Carleton in his *Hedge School* has depicted from his own experience some merciless examples of this, and Charles Dickens has painted for all time an abhorrent class of school in England in his picture of "Dotheboys Hall, situated near the delightful village of Dotheboys, in Yorkshire."

The elementary educational works compiled by David Manson—his primer, spelling-book, dictionary, etc.—were exceedingly popular throughout the province of Ulster, and were so well compiled that they continued in circulation until far on in the nineteenth century.

The following rather curious advertisement which appears in the *Belfast News-Letter* of 22nd August, 1769, the year following his removal to the new house in Donegall Street, shows that by whomsoever the plot of ground at Milewater was taken and Lilliput cottage built, the house and grounds were in the possession of David Manson's father and his elder brother John, and that these two for some reason wanted to dispose of the holding. "The remainder of John Manson's term of the lease of his house, orchard, and three fields at the Milewater [Lilliput], of which there are twenty-one years to run from 1st November next, with the garden and marsh occupied by John Manson, jun., also twelve ricks of hay. The remainder unsold will be sold by auction on the premises on 28th August at 12 noon." The purchaser of the remainder of John Manson's lease was Hercules Heyland, as we gather from a later advertisement in the *News-Letter* of 4th September, 1781:—"To be let from 1st November next, or the interest of the lease to be sold, of the house in Donegall Street lately occupied by Mr. Wallace. For particulars apply to Hercules Heyland of Lilliput, near Belfast. Lilliput, September 1st, 1781." Heyland appears to have removed from Lilliput on the expiration of the lease, as we find 'the place occupied 1791 by Mr. Sinclair, and sometime after

these grounds were acquired by Edward Lindsay, sen., nurseryman and seed merchant, who introduced sea baths, in 1800, by connecting the grounds through an aqueduct cut out to the sloblands near the Milewater river where the Northern Counties Railway Station now stands.'

To the most indefatigable industry in his school Manson added the most active benevolence in his leisure hours, if he can be said to have had any such; and to improve the condition of the hand-loom weavers he wrote a book[1] demonstrating that in following their calling they need not of necessity confine themselves to unhealthy cabins or crowded towns, but might profitably and healthfully follow their trade in conjunction with a small farm. In this treatise he also gave instructions for the best modes of farming suitable to the circumstances, and also designs for improved dwellings. David Manson's efforts, however, for the improvement of the people were not confined to the weavers, as, to enable girls to spin with their two hands and so increase the product of their labour, he invented a machine or improved spinning-wheel which, turned by one man, set in motion a great number of spindles—some twenty. Girls also more easily learned to spin by means of this wheel, not having to watch their feet as well as their hands. The model of this invention he presented to the Belfast charitable society, who by deputation thanked him for the gift. It was formerly to be seen in the old poorhouse, but has been long since relegated to the lumber-room or sold as scrap. The mechanical ingenuity of this remarkable man, however, did not stop with the invention of an eighteenth century bicycle and multiple spinning-wheel, for he went a step further and anticipated the twentieth century conquest of the air by producing a regular "flying machine." By this machine—which, by advertisement in the papers, he represented that people would be able "to raise themselves above the tops of the houses, and thus enjoy a most delightful prospect." Whether Manson's "flying machine" was a success or not, or what its effect was on the inhabitants of Belfast history, has not been recorded.

In "the Earliest complete list of Constituents" of the first presbyterian congregation, Rosemary street, "Being the stipend list of 1st October, 1775," we find as a seatholder in the "north gallery, mr. D. Manson." Four years later he became a freeman of the borough, as shown by the following entry in the old *Town Book of Belfast.* "Borough of Belfast, November 27th, 1779. Mr. David Manson of Belfast, schoolmaster, was admitted and sworn a freeman of this Borough.—Samuel Black, Sov'n."

David Manson remained for fourteen years in his house in Donegall street, then removed lower down the street to the house at the corner of Donegall street and Waring street. It is said that this removal was caused

[1] The writer has been unable to meet with or trace any existing copy of this book of Manson's.

by financial pressure, a statement that is only too likely to be correct, in view of his philanthropic spirit and generous nature. Manson's first house in Donegall street, it is said, became the property of Robert Gemmill, a wealthy muslin manufacturer, whose eldest daughter became the wife of rev. Samuel Hanna, d.d., minister of third Rosemary street presbyterian congregation. It was, from 1827, used as the Belfast office of the Provincial Bank of Ireland until they erected their present handsome premises at the head of Hercules place (now Royal avenue) which were opened in 1870, after which it was taken by A. Harper & co., by whom it was occupied as a furniture warehouse until it was burned down 30th January, 1891. The present building, number 36 Donegall street, was then erected on its site.

The brewing business still continued to have an attraction for Manson, however incongruous it might seem in connection with the scholastic profession, and a large portion of the advertisement announcing his removal to the house at the corner of Waring street[1] is devoted to exploiting the qualities of his fine beer :—" David Manson removes his school the first day of May, 1782, nearer the centre of the town, to the corner house in Donegall street, opposite the Exchange (now the Belfast Bank), where he has excellent accommodation for day scholars and a few boarders. He has also to set a good double shop and behind it a convenient room with a fireplace and front window. Said Manson has for sale, in barrels and half-barrels, fine beer of his own manufacture, which he hopes will be found equal, if not superior, to the famous Burton ale in strength and flavour. Gentlemen who want any for private use should give their orders without loss of time, as the prime season for brewing will soon be over. He returns his grateful acknowledgements to the gentlemen who have already encouraged him in the undertaking and also to the friendly supporters of his school these thirty years, and also assures them that nothing shall divert his attention from teaching while he continues the business."

As the Volunteers at this time were in the first flush of their triumph, and Belfast, where the great reviews were held, was at a white heat of patriotism, without doubt Manson's beer was absorbed readily by the inhabitants and numerous visitors who flocked into the northern Athens at this stirring period.

Manson lived for ten years in his new house, but his health, never very robust, in consequence of an early illness, rapidly declined during the later portion of this period, and the gentle teacher and warm-hearted philanthropist passed away on 2nd March, 1792.

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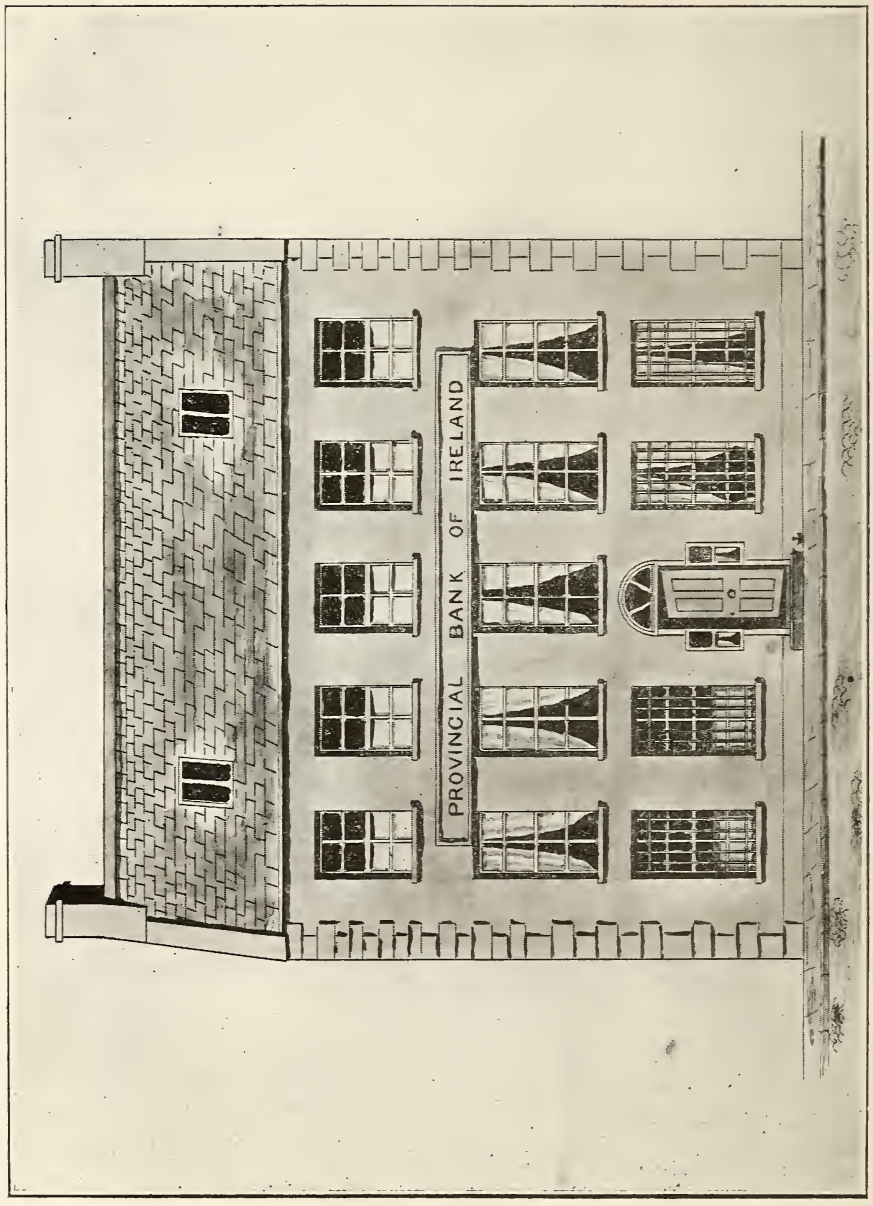
[1] This house was the office of the *Commercial Bank*, from its establishment in 1809 till its amalgamation with Gordon & Co.'s *Belfast Bank*, in 1827, under title of THE BELFAST BANKING CO., whose office it continued till the year 1846.



From a drawing by James Stevenson.

DAVID MANSON'S HOUSE IN DONEGALL STREET.

As was then the custom in the case of well-known and influential persons, Manson was interred by torchlight[1] in the old parish churchyard at the foot of High street, and the following graphic picture has been penned by an eye-witness:—"All classes respected him, and when death called him away, his admirers assembled and insisted on burying him by torchlight. The vivid scene comes back to me with the fresh recollection of yesterday. The slow measured tread of the vast multitude, the lights almost endless in profusion, waving, flickering, then stretching out a lurid flame, in which the dark pall of the coffin glistened, as with a ruby hue, the faces thrust out of the windows to see the procession pass, and the shadows thrown upon them by the moving lights—ah, those were times when there were faith and friendship, and appreciation of worth amongst the people of Belfast."

" . . . . Neither tombstone, epitaph, or other memorial exists to perpetuate the memory of the good, generous, and beneficent Manson, whose labours were productive of so much good to the rising generation, while the very spot where his ashes repose is now covered by the buildings of Victoria street. The limited space surrounding St. George's church is now all that remains of the old parish churchyard where lie the remains of so many worthies of the town, and long the family burying-place of the bulk of its early inhabitants."

The foregoing description, by one who was present at Manson's funeral, has been quoted in full as definitely fixing the place of his interment, but the statement contained in a note on David Manson, in the *Town Book of Belfast*, p. 338, and afterwards repeated in the *Dictionary of National Biography*, that he died at Lilliput, cannot be accepted as correct. The authority cited in the *Town Book* is a MS. by dr. Brice, but, as we have already seen, John Manson offered for sale the lease of his house and grounds at Lilliput in 1769, and the advertisement in the *News-Letter* of 4th September, 1781, already given, shows it to have been in the occupancy of

[1] *Funerals by Torchlight.* Funerals at night were not uncommon in Belfast during the eighteenth century. Two entries from the first presbyterian congregation burial registry, to which congregation Manson himself belonged, may be cited in confirmation:—" Mr. Gamble was to be buried that same night (November 3rd, 1717) that they called for them (funeral cloaks)." "On Wednesday night last, interred in the churchyard (High street) in a private genteel manner, the corpse of the late mr. Samuel Halliday."

This practice of night burying among some Belfast families reached into the nineteenth century, according to Benn (History of Belfast I., 587).

It was also a custom of the Ward family, of Bangor, county Down, in bygone days, to be buried by torchlight, the last to be interred after this quaint fashion being colonel John Ward. John O'Neill, of Shane's castle, was likewise buried in this fashion in 1739. Tennyson, with a poet's eye for the picturesque, has also pressed this custom into the service of poetry, where he tells us in *The Lady of Shalott*, how:—

" Often through the silent nights
A funeral, with plumes and lights,
And music, went to Camelot."

Hercules Heyland. Some years later it was in the hands of Sinclair; it afterwards passed to Edward Lindsay, as already described.

David Manson's father survived him nine months, dying 28th November, 1792, and his elder brother, John, died on 5th February, 1818, at Cottown, about two miles from Bangor, county Down, aged ninety-five years. The kind-hearted schoolmaster was not blessed with any children of his own. He is described as 'a tall, handsome, clean-skinned, pleasant-looking man, almost always dressed in a drab coat, vest, and breeches.' An oil painting of him hangs in the Belfast Academical Institution, which, by the courtesy of the governors, we have been enabled to reproduce.

David Manson, by Classon Porter, 1884. *David Manson, an old Belfast Schoolmaster*, in the *Belfast Evening Telegraph*, 25th October, 1906, by "Belfastiensis" (Isaac W. Ward), to whom the writer is also indebted for some additional notes. *Belfast Sixty Years Ago*, by ——Smith, *Weekly Observer*, 1868. *Belfast News-Letter*, 1755-1818 *History of Belfast*, by George Benn, *Ulster Journal of Archæology*, New Series, Vol. 1, Article, Elizabeth Hamilton. Article in *Larne Monthly Visitor* for December, 1862, on *David Manson*, signed "J.R.," probably James Read, the publisher of the magazine. The article has a note in the handwriting of Classon Porter, showing it to have been read and used by him; in fact, it and the article in the *Weekly Observer* (1868) contain practically all the material of Classon Porter's *Whig* article. The Larne article also states that at that time (1862) *Manson's dictionary* and *spelling book* were still in large demand over the country, and printed off by Simms & MacIntyre from stereo plates by the hundred weight of sheets. In conclusion, I have to express my thanks to James Stevenson for the drawing of David Manson's house in Donegall street, and to W. J. Allen for the photo of Lilliput cottage.

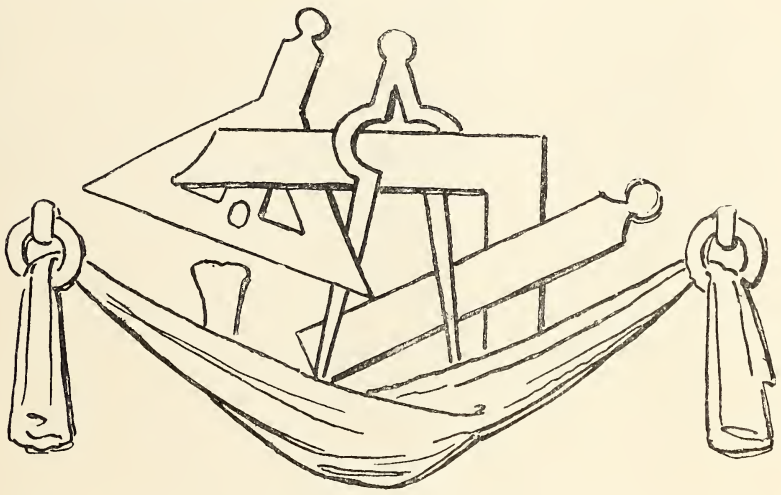
Clonoe Churchyard in Tir-eoghan.

By Francis Joseph Bigger.

THIS Parish is one of the few in Tyrone that borders Lough Neagh. It bounds Ard-bo on the South, famed for its high cross. It was O'Neill land, not far from Séans Fuath-na-gall, and less than six miles from Dungannon, and two from Mountjoy Fort. Much of Clonoe was swampy and boggy by the Lough shore, and so the "natives" were allowed to remain on it as tenants so long as they were profitable to the planters. The old graveyard has many stones with the old Irish names, O'Neill's and O'Hanlon's, and a few of the settlers. The little modern protestant church, which is still used, is very formal and staid, bearing in its walls some old monuments. The older church has entirely disappeared, leaving no trace. This being so, it is to the monuments alone we look for past history, and they are rich in recollections.

Lordly O'Neill's have quaint modest little moss-grown slabs, and

many others of the Irish race are similarly remembered, some with only a time-worn boulder. The newer race has more pretentious flags, but they, too, are now neglected and falling to decay. Time has not dealt kindly with them, nor do they seem natural to the place. The demesne-like glebe speaks of other times and heavy tithes, and now looks out at elbows. The representatives of the planters have largely gone, and the "natives" don't subscribe willingly, and they are still largely to the fore, and are again owners of the old lands, and the planters' mark is fading. All this is evident in the old churchyard. In it can be read Ulster history for the past two hundred and fifty years clearly and definitely. Every stone tells its own tale; every corner has its lesson. Clonoe is a type of Ulster life; the spring flowers and the cawing rooks come and go annually, but the dead remain, and their actions still bear fruit.



The monument to Patrick Byrne is a fine example of a mason's stone, with all the emblems of his trade—compass, square, calipers, etc., carved on the back in bold lines as if he had a pride, even in death, of his handicraft. At the same time his family arms are carved on the face. Both carvings are excellently done, much superior to the Morris stones of a similar date inside the church. The O'Beirn's were an Irish clan of renown, and this member may have taken to stone cutting as a calling, the clan lands having been confiscated; and he added to his nobleness by so doing. The Irish clans had always skilled artizans amongst them, as well as wealthy traders, before the trade of Ireland was stamped out. Another O'Beirn has

his arms at Castletown, near Dundalk, and his name is cut high on the castle erected on Cuchulain's fort. He was a great trader in his day. The coal island canal was cut about 1750.[1]

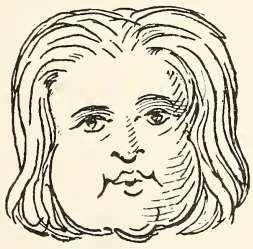
here lyeth ye Body
of Patrick Byrne Stone
cutter at y Canal
who departed this
life Jan ye 6 1756 (?)
Aged 45 years

[1] This is borne out by a Maguire tombstone in Taghadoe, near Maynooth. These Maguires were from Fermanagh, and were smiths for at least four generations, and proud of it. The following is the inscription on the tombstone :—

By James MacGuire, blacksmith,
this stone was erected in 1763
to the memory
of his forefathers
Edmund, Patrick & Edmund MacG·r
who were also smiths and lie here interd.
the 1st dieing in 1685
the 2nd in 1728
the 3rd in 1739

The following is deeply cut on a long sunk panel now built into the south wall inside the church. It is hard to say where its original position was. It is a quaint piece of work, savouring strongly of the time in which it was cut.

laus deo ad
soli deo gloria



fear god
honour the
king
loue your
neighbour
pray alwayes

the gift of
thos morris
esqr 1700

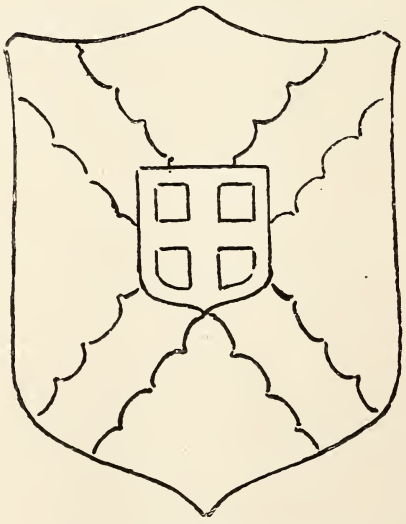
god is our portion
and inheritance

The following inscription is cut in a small square sunk panel now built into the south wall of the church outside. The composition is particularly quaint and crude, but the cutting is good. The mortality in the Clements family seems abnormal. The penal air of queen Anne's time evidently disagreed with this planter's family, strange to say:—

Here lyes ye Bo
dy of Cornet
Wm Clements &
Lettice His wif^e^
His mo^th^ & gran^d^ Mo^th^
2 Bro^th^ 2 Sis^tr^ & 12
children all
Since 1700
y^s^ was set up 175 2

Built into the north wall of the inside of the church is a large sunk panel with a coat of arms in colours, and the following inscription deeply cut in stone. This may have been over "the churchwarden's" pew, as Thomas Morris held that office in 1699 when the church was repaired, as the lettering "the churchwarden" at the head would suggest.

The Churchwarden



THO R
ESQ
IS
MORR
HE AND HIS
ANCESTORS BUR
ING PLACE FOR 142
YEARS ANNO y 1770
LAUS DEO ADDI SOLI DEO GLORI

The body of Thos
Morris Esqr who depard
This Life the 4 Day
of Septembr Anno
1712 aged 62 years

This inscription is cut on a small circular-headed slab buried deep in the ground at the east end of the church outside. Major Hugh O'Neill was doubtless of the old stock whose only patrimony left to him and Phelemy og was a quiet grave in old Clonoe, all their broad acres having been wrested from them at "the plantation." This little stone outside the church calls up deeper feelings than the sanctimonious slabs of the Morris family inside, with their arms and esqrs.

Here lieth
The Bodies
of Major Hugh
Mergaugh[1] O'Neill
who deceased the
10th Octobr anno dom
1671 aged 50 years,
and Phelemy og
O'Neill who died 1714
Aged 79.

In Hill's Plantation of Ulster, page 96, we read, "The lands of sir Henry og O'Neill's sons were principally in Tyrone on the north-western bank of the Blackwater, and were in possession of sir Henry's sons and kinsmen." This would correspond with Clonoe. The old name of the district was Clan eacre. Phelim an cogaid (of the wars) took an active part in 1641. He was of this place. These lands Chichester recommended as suitable for "disposing of the natives," not being able to dispose of them to English or Scottish tenants, and so a poor fragment of the O'Neill broad acres may have been left to major Hugh, he to allow "natives" to live upon them, the better lands having gone to the English and Scottish. This for a time only, until the planters strengthened themselves, and then they "could enter into the whole land and enjoy the fulness thereof," and the "natives" could go "to Hell or Connacht."

[1] Mergough, or MEIRGID, was a common name with the O'Neills. In vol iii., p. 260, there is a funeral oration to Eoghan O'Neill, and in his pedigree AODH MEIRGID occurs. He was killed at Aughrim. Was this Aodh any connection?

The Mac Suibhne of Banagh and Fanad and Na d Tuath, in Donegal.

By Francis Joseph Bigger.

(Continued from page 9.)

Copied from the Ordnance Survey Letters, R.I.A., Co. Donegal.

Ramullen, 30 Aug., 1835. Sunday.

I send you all the name books of Inisowen and the index which we made to enable us to compare the present names with those of the inquisitions; perhaps, the latter may be useful to Mr. Sharkey.

The word binn frequently occurs in Inisowen, and it remains to be yet considered whether we adopt BIN or BEN as the Anglicised spelling of it. It matters very little which, but as the Latin is *prima* and the Welsh *pinn*, the former seems the more analogical, and I have accordingly adopted it in the index.

Effish must be made different here from what we have adopted in Derry. It means "*strong pasture*," and if it were pronounced *evish*, as in Derry, it would not be understood here, so local and unfixed is the Irish language, and so must every language be as long as its preservation depends upon the memory of the peasantry. *Meedan* is of frequent occurrence; by it is understood "*a meadow*," and it is synonymous with lény in Tyrone and *monare* in the south of Ireland. The Irish language varies not only in terminations, but also in *words*. I have spelled this *meedan* throughout, and rejected *meethan* and *midan stooka*, which literally means a *stook* of *corn* in a field, but which is applied to rocks on the coast presenting such an appearance; it occurs also not infrequently in Inisowen. I have preserved the spelling "*stooka*" throughout.

We are now in the capital of Fanaid, Mac Suibhne Fanaid's country. Though Inisowen is divided from it only by a narrow arm of the sea, about three miles in breadth, yet the people of Fanaid look upon themselves as a different people, and speak of the Inisonians as a debased and demoralised people. Such is human nature. And yet the men of Inisowen are, of the two, the more estimable.

Effish. Dr. O'Donovan was misled by the irregular pronunciation of *a* and *ai* which prevails along the seaboard of north Donegal. *A* is there pronounced like *e* and *ai* like *ei*. The above word is *atsás* or *atsáis*, meaning second growth.

Parts of the castle and monastery of Ramullen are yet standing. The castle fell to the ground in 1516, and was soon after rebuilt. In 1587 Aodh Ruadh O'Domhnaill was captured here by treachery. In 1618 the castle and monastery were formed into a dwelling-house by the Knoxes, which tended to the preservation of their ruins. The Mac Suibhnes are now called Mac Swines here, and the heir of Fanaid is said to be a tinker, who strolls through the country, and sometimes comes to visit his castle at Ramullen, and to give orders to Knox's man to take particular care of it. A stone in the wall exhibits the arms of Mac Suibhne.

Lougherbraghy, in the parish of Clonca, and Carrickabraghy, in Clonmany, where there are the ruins of a castle, on the margin of the strand, seem to refer to Cappaicbpaċaiḋe a famous territory in Tir-eoghan, of which the Four Masters have collected various notices. I want from O'Keefe all the passages relating to it, and also the pedigrees of its ancient chiefs. I want also that part of the *Red Bard's* poem in which he satirises O'Dochartaigh, O'Baoighill, O'Gallcobhair, and all the Mac Suibhnes. Owen Connellan will let O'Keefe look over his copy of it. I am anxious to collect "*all the rhymes and rags of history*" (as Sir George MacKenzie styles our historical materials) that they may be hereafter digested and arranged in proper order.

Ramullen, 31 Aug., 1835.

I received the name books of the barony of Kilmacrennan last night, and we are now making an index to them in order to compare the inquisitions, for without an index it would take nearly an hour to look through the name books for each name. If such baronial indexes were made for me at the Ordnance Survey Office it would accelerate my progress, and it is very inconvenient to be cutting up papers and arranging thousands of names in "*wee country places*" such as we must necessarily be here lodged in. Perhaps you could be able to get an index made for the barony of Raphoe, and send it up to me along with the books.

In passing through the country, I endeavour to ascertain, as far as possible, the extent of the ancient dynasties, or territories. I am now in *Fanaid* (Fá-nŭid), and I have, I think, from the various authorities before me and the traditions of the people, ascertained pretty accurately its ancient extent. On Norden's map "MAC SWINNE FANNAGHT'S" country is shown as extending from LOUGH SWILLIE to SHEEP HAVEN, and from the DEUCALLIDONIANE SEA to the castle of *Rameltan*. Nordan, however, is wrong, not only in his extent of Fänaid, but also in his extent of the bays in its neighbourhood. He shows *Sheep Haven* as a large arm of the sea, stretching into the land as far to the south as the parallel of *Rameltan*, and he represents RED HAVEN (now Mulroy) as a very small arm of the sea, not the one-tenth of the length of *Sheep Haven*. In this he is evidently wrong, for MULROY or RED Haven is

a large arm of the sea, running into the land at least as far and a-half as Sheep Haven. Now, the tradition is that Fánaid is between Lough Suiligh and Mulroy Lough, and we have the authority of the Four Masters to show that Fanaid never extended as far as *Sheep Haven*, for they place *Ros Guill*, which lies between Mulroy and Sheep Haven, in the country, not of Mac Suibhne *Fanaid*, but in that of Mac Suibhne *Na d-Tuath.*

The inhabitants of Fanaid have gotten the name of being a *rude people*, and for that reason the people of Rathmullen (which was anciently the capital of Fanaid) deny that they themselves are Fanaidmen. The Four Masters hand down a regular succession of the chiefs of Fanaid because they were distinguished *men of war*, fiery brands, glowing and unextinguishable, support of the valour of the Gaëls, champions mighty to force their way through the *gaps* of danger, and illustrious for their extravagance in distributing jewels and wealth."

On the margin of Lough Suiligh, in the parish of Killagarvan, is a place called Muc Samair (named, incorrectly, Mac amish by the sappers or miners), of which Columbcille, according to the prophecymen, said one day, when his pure mind was pourtrayed with a foresight of futurity, "Déid dá ghona air dhruim na muice"—*i.e.*, "*Two guns shall be mounted on the pig's back.*" This prophecy remained for a long time unexpoundable (for prophecies are never understood until the events darkly hinted at have actually taken place), until at last a Martello tower was erected on this *pig-resembling* place, called Muc-amish, which, when the prophecymen saw, they immediately pronounced that muc samair was the very PIG (muc) meant by the great prophet of Tir-conaill. How wonderfully Columb thought of the *word* for *guns* a thousand years before such engines "disgorged their devilish glut" against the castles of his native Tir-conaill! But why not foresee the word as well as the engine?

Rathmullan, 1 Sept., 1835.

We are detained very much by the index and the comparison of the inquisitions. Are we keeping pace with the engravers? We are working day and night, but, as the parishes are so large and the names on the coast so numerous, we cannot proceed through the country so rapidly as through an inland district.

Please to let me know where Archdall places *Each-inis* and *Tulach Dubhghlaise.* I am sure he is wrong, but will say nothing until I hear where he places them. The island of Eas mir (equi insula whereon the mother church of the parish of Aughnish stood) is situated in Lough Suiligh, a little to the north of Aughnish townland, but the graveyard only remains. What page of Colgan does Archdall refer to for Each-inis? What does Colgan say about it in that page?

Clondavaddog, the most northern parish of *Fanaid*, and the only part now *called* Fanaid, is said to have derived its name from a saint ᴅᴀ-ᵬᴀᴏᴅᴏᵹ, or ᴅᴀ-ᵬuᴀᴅóᵹ, of whom nothing is now remembered but that he lived before Columbcille, and that he does not allow *cuckoos* or rats into his parish, for while the ears of the inhabitants of Augh-inis are delighted with the cheering notes of the double-noted songster of spring, and their corn injured by *rats*, the parishioners of saint ᴅᴀ ᵬᴀᴏᴅᴏᵹ hear but the voice of gulls and waves, and their barns are infested with mice only. Who this old saint, the enemy of cuckoos and rats, was I know not, though he must have been a famous old soldier of Christ, as his name is introduced into James' Inquisition, A.D. 1609, in which the jurors *did*, "uppon theire oathes, saye and present that in the parish of Clandabaddoge were twelve *gortes*, lying 'twoe myles' from the church, named Killdavead, which are free to the herenagh; and the said jurors alsoe *said*, upon their oathes, that all the said lands were, long before the tyme of *any busshop*, given to the saint O'Woddog (!!), and that Mac Swyney Fanagh had auncientlie out of three of the said quarters, fower meathers of butter averie yerey the land were inhabited."

We must try and find out who ᴅᴀ ᵬᴀᴏᴅᴏᵹ was. It must be remembered that the prefixes ᴅᴀ and *mo, thine*, and *mine* were added to the names of Irish saints out of veneration, just as the English say, "my lord," "my lady," and the French "*mon sieur*," "ma-dame," etc. These, therefore, do not radically belong to the name, and may be lawfully rejected. Be it next remarked, ní ᵬ nᴀc ᵬ-ƒuil ᴀ nᴀinceᴀr ᴀiɼ eoᵬᴄᴀiᵬ ᴀɼ ᵬ-ᴛíɼe (a thing well known to Irish hagiologists), that the diminutive terminations óᵹ and ᴀ́n are synonymous, and used indiscriminately the one for the other. Now, if we strip the word *dabaddog* of its head and tail—*i.e.*, of its *veneration* and *endearment* (for diminutives were used for endearment)—and for the latter add ᴀ́n, we shall have ᵬᴀᴏᴅᴀ́n, a name of frequent occurrence. Does Colgan give a saint of this name? If so, where does he locate him or his church? Does he explain the cause of his antipathy to the cuckoo? There is a tradition that there was a castle at Rye, in Tullaghaughnis parish, which belonged to a Walter Mac Suibhne. All the *ryes*[1] in this country are corruptions of *raith*, a *fort*, and I have a strong inclination to change them, if not to *rá*, at least to *rai*. The peasantry pronounce them *ráá-éé* (pronounced rapidly), not *roe*:

I have discovered *beam maghair* at last, but shall say nothing about it until I reach that neighbourhood.

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[1] In this Dr. Donovan is wrong. The Irish word *raeghe*, meaning choice, seems to have been unknown to him. *Raymunterdony*=the choice or selection which belonged to Dony's people, &c.—P. O'B.

Rossnacill, 3 Sept., 1835.

We finished the index to the barony of Kilmacrenan at 2 o'clock last night, after having worked 16 hours at it without intermission. It occupies 88 pages of small letter paper. I think they have inserted too many *wee* names of *stones* and *splits* and *holes* into the field name Book v.: they are so numerous that we wear out the patience of everyone who undertakes to give us the Irish pronounciation of them. Our money is again run out, so that we want our pay as soon as possible, lest we be detained for *the damage* in the Mac Suibhne country. Please to have it sent to Dunfanaghy; and as we will now make our way to Toraigh, please to let us know how we can get across to see *Tor-Conaing*. Is there any official connected with *this* or any other survey in that neighbourhood? We have just arrived here from Rathmullan, and O'Gallagher, a celebrated Irish scholar, who has given us (very faithfully, indeed) the names of the townlands in Clondawaddog; but he never heard half the names of the rocks, clefts, holes, waves, *heads* or *points* on the coast, and says we must apply to the fishermen for them, many of them (*i.e.* of the names) are so arbitrary and of such recent imposition that it is very difficult to find any persons able to pronounce with certainty what they ought to be. It is said here that the original or mother church of this parish occupied the site of the little protestant church, and that from its situation on a point of land running into an inland branch of Mulroy Lough it received the name of *Ros na cille*, or the promontory of the church. I have conjectured on, I think, strong grounds of probability that this is the Kildaveed of the Inquisition, 7 Jac. I, and I should suppose that *Daveed* is a corruption of *Dabaddog* who was, according to the constant tradition in the country, the presiding saint of this parish. The inhabitants of Inisowen state that Fanaid extends from Rathmeltan to Mulroy, but the people of the parishes of Killagarvan, Tullagh, and Aughnish deny that they themselves are the "men of *Fanaid*." Dr. MacEttigen, bishop of Raphoe, has supposed and written as if it were a certainty that st. O'Boddog is *Maidoc*, but he is as wrong in so doing as in making Eunan a different personage from Adamnan.

Dunfanaghy, 5 Sept., 1835.

Since writing the last letter we have travelled a great deal and suffered much from the damp of the weather and of the beds of Fanaid and Doe. Yesterday we set out from Rosnacill, and proceeded northwards along the margin of that inland arm of Mulroy which runs far northward into Fanaid until we arrived very near the coast, where we met several fishermen, who said they were acquainted with every rock and point from Derry to Gweedore. It

was, however, with great difficulty we were able to make them recollect all the holes, clefts, heads and points that the sappers and miners have set down in their Books, for I am of opinion that many of these small names are arbitrary, and that, as being not of long standing, they will be changed in a few years. Having gotten the Coast names settled as well as we could among conflicting informants, we directed our course southwards, and arrived at the northern shore of that part of Mulroy which narrows itself to a small neck (not a quarter of a mile in breadth), where a ferry boat, usually lying on the southern side, conveys the few strangers and travellers that wander through this wild but beautiful and romantic country, from Fanaid over to that part of Doe, or *Tuatha*, called from *Goll* the son of Morna, *Ross Guill*, or Goll's promontory. Here we stood for two hours, before we could, by all the signs in our power, attract the notice of the inhabitants of the opposite side, and during that time several heavy showers, which agitated the surface of the water in a most picturesqne manner, passed over our heads and wetted not only our clothes, but what we were more solicitous about, our papers and books. At last a Ross-Guill man made his appearance very near the margin of the opposite strand, who, though he recognized us as strangers, suffering from rain and anxiety, for transportation, showed himself more anxious to save his corn than us from the rain, for he knew that as we were determined to cross that ferry we had no second resort. So he remained as heedless as a statue of all our signs, shouts and exhibitions of anger and displeasure. In the meantime a small boat carrying turf sailed up the channel, which when the ferry-man saw us hail, he with all possible haste left his corn, to the mercy of the showers, and rowed across the channel with the rapidity of an Indian, lest the turf boat might deprive him of his *chance*. We crossed and proceeded southwards to Carrigart, where we procured lodgings in a thatched house, of a MacPhaiden. When we told him what we were about, and that we were anxious to converse with the most intelligent of the old inhabitants of the parish of Mevagh, he sent for Graham, a wealthy protestant farmer who speaks Irish, and who is intimately acquainted with the townlands in the parish. From him we got a good deal of satisfactory information about the townlands and inland small names of the parish, but he referred us to the fishermen for the creeks, rocks, heads, and points. Next morning we proceeded across the southern shore of Mulroy, which when we had crossed, a desert of snowy sand presented itself. We had heard much of the sand encroaching on the land and destroying the crops, covering the surface of whole townlands and compelling the inhabitants to remove their habitations, and here a most august instance occurs. The sand, as fine as flour, in one place glittering in the sun with blinding brilliance, in another place (the result of recent showers) variegated with streaks of various dyes like the veins of polished marble, and here and there thick-set with glistening shells of

various sizes, tribes, and colours. After having crossed these thirsty sands, we directed our steps towards the north-western point of Ross Guill—called by the annalists *Dúini*, but now corruptly Downings—with a view to ascertain why the place received such a name, and to see the site of *Crannog na n Dúini*, a wooden house of Mac Suibhne doe's. On arriving hither we enquired for the most intelligent old fishermen who were acquainted with the Bays and Points on the coast of *Ross Guill*, and we soon discovered one, who was the more anxious to give us every information, as he had, in the first instance, learned from us that we might perhaps employ him to convey us across the

Photo by R. Welch, M.R.I.A.

RUINS OF FRANCISCAN FRIARY AND ANCIENT CROSS AT MEVAGH, IN THE MAC SUIBHNE NA D TUATH COUNTRY.

wide Mouth of Sheep haven to Horn head. His name was Donogh O'H'Oireachtaigh (O'Herraghty), the colour of his face indicated his having spent much of his time on the sea, while his attention to us spoke his natural civility and his art to get earning a few pence. After having heard him pronounce the names of his favourite haunts, the creeks and points of Ross Guill, I asked him if there were any *forts* on Dúini point from which it received the name of Doonies (for so he pronounced the name), he answered "thar a *cashel* on it." He then conducted me to the highest point of the townland of *Dúini*, which is crowned by a circular stone fort. On this I stood

for some time to view the bold face of Corrán Buí (so the Irish call *Horn Head*), and to see some of the points whose names he had pronounced for me. To the north he showed another *cashel* crowning the princely apex of another hill, which as rising over "a sandy warren" is called, Caiseal na Dúnóa, or the "stone fort," *at the sand banks*, *Cashel na n Duini*, commands a prospect, "wide and various," of the bold rock on the opposite strand, and of the country in various directions. I stood for some minutes on the wall of the *Cashel* to enjoy the bold scenery around me, and to ponder on the mutability of human affairs; but I soon acquired a far more interesting

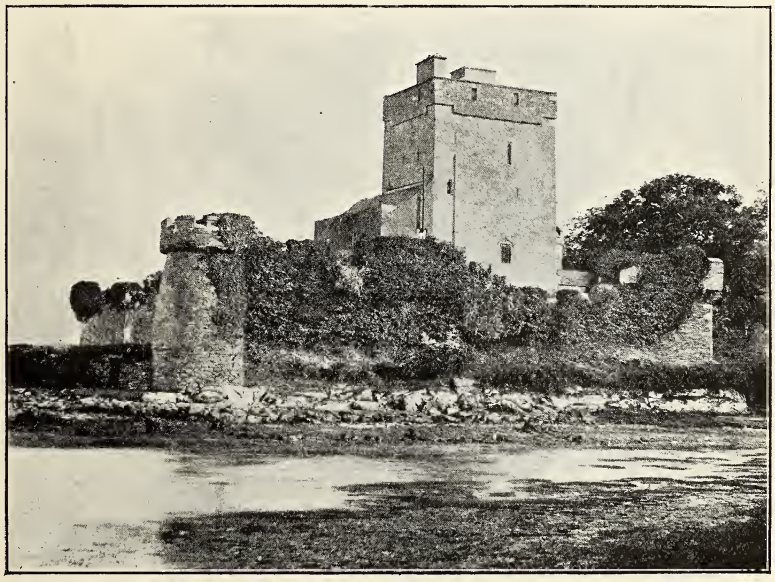
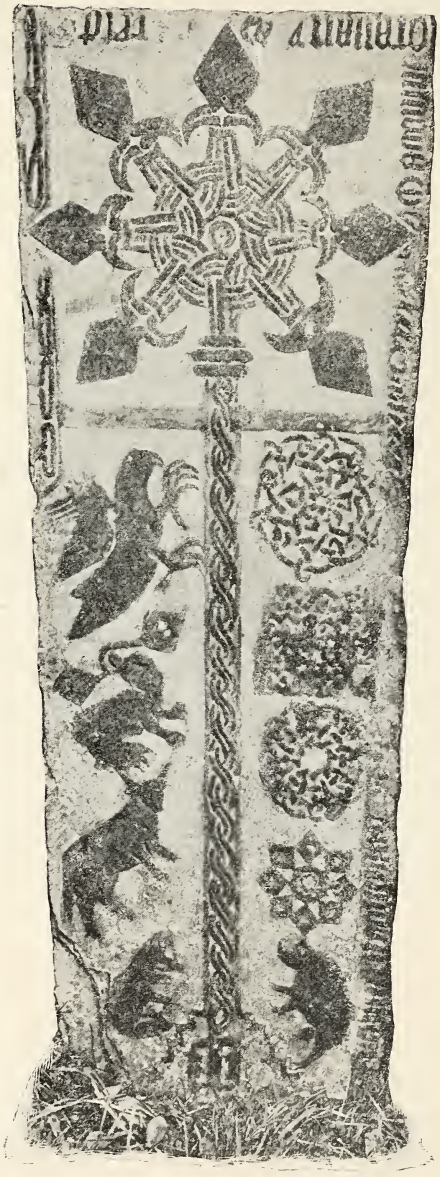


Photo by R. Welch, M.R.I.A.

THE CASTLE OF THE MAC SUIBHNE NA D TUATH.

channel when I considered that this is the very point whereat *Speed shows the grim gallowglass* (see map, page 2), with his keen-edged, long-handled battle-axe. Mac Suibne, was "warrior by profession, renowned above heroes, a fire-brand glowing and inextinguishable—support of the valour of the Gaël,—a champion mighty to force his way through the gap of danger, and distinguished for his prodigal distribution of jewels and gifts." I was at length diverted by a group of people walking on the smooth sand of the shore of Sheep Haven. It consisted of a man tall and stately, three women and some children, accompanied by a hampered ass, some greyhounds and other dogs, and, I think, a goat. What group, said I, addressing the fisherman, is this on the strand? That, said he, is Mac Suibne na Doe, and his



CROSS SLAB OF
THE MAC SUIBHNE NA D TUATH
IN THE FRANCISCAN FRIARY AT DOE CASTLE

family, the heir of Doe castle, and the *sinsear* of the *Clann Suibné*, who, though he retains all the high notions of his *forebearers*, has been obliged to exchange the sword and battle-axe for the budget and the soldering iron, and the spirited, richly-comparisoned steed for the tame and rudely hampered ass! The only badge left to him of his nobility are now his greyhounds and dogs, of which no petty game hunters have dared to deprive him, for captain Hart [the planter] treats him with great respect, and delights to hear him talk about the daring exploits of sir Maolmuire Mac Suibne, from whom he is the 5th in descent, in a direct line. This surely was a sight worth seeing. I asked the fisherman if I could call him back to converse with him about his family, and he desired me to go down to his own house, and that he would make signs to him to return. On entering the house my eyes were astonished at the sight of two very able-bodied young men playing with deafening sound, the one upon the bagpipes, the other upon the fiddle. On enquiry, I learned that these were two sons of Mac Suibne, who had been for the last month employed in captain Hart's house, Doe castle, the home of the Mac Suibhne.

When the father arrived at the door of the fisherman's cabin he, equipped in his professional attire and carrying about him some of the implements that characterise his profession, looked in at us with that good humour and ease which travelling men are generally masters of, and with a countenance which spoke his descent from a goodly race. Taking off my hat, I saluted him as "Mac Suibne na Doe, lord of Tuatha Toraigh;" and he, taking my hand, returned the salutation as became the representative of his race. I handed him a glass of the uisce beatha, and he presented it to his eldest son, who, standing up, tendered it to his father, saying, "father, take this glass from my hand." This, however, is no remnant of the ceremonies of ancient times. He then sat down and told me his story—the misfortunes of his family—how he came to be a tinker—and lastly his pedigree up to sir Maolmuire Mac Suibne doe, which runs thus—

1. Sir Maolmuire, the father of
2. Donogh Mór, the father of
3. Morogh, the father of
4. Donogh Óg, the father of
5. Torlogh, the father of
6. Eamon, now the senior, aged 61.
7. Donogh
8. Torlogh.

He referred to his relative of Machaire Mór in Boylagh for a confirmation of the pedigree, and asserted that every old Milesian, from Fanaid to Ballyshannon, acknowledges him to be the senior, and agrees in the number of generations from him up to sir Maolmuire. I think after all that he is a generation *short*, but I will not be positive until I learn what Maolmuire he means. After having spoken a good deal upon the ancient profession and bravery of the family, I observed to him that his sons, if they had been brought up to the use of the battle-axe, would be able to defend the ᴅᴇᴀᴘᴛᴀ ᴀᴛ ᴅᴀᴏᴝᴀᴛ, "*gap of danger.*" "Yes, by God," said he, "and I could do a good deal in that way myself." He is in great expectations of recovering Horn head, because captain Hart told his youngest son that the Mac Suibne were unjustly deprived of that part of Doe!

Bidding Mac Suibne na doe farewell, we proceeded with the fisherman to his little currach, to the care of which we committed our lives while crossing the swelling waves of the wide-mouthed harbor of Sheep haven. This currach, which is constructed of very slender materials, rode on the waves with all the grace and confidence of a gull or "Scart," now rising on the back of a noble surge, appearing to our excited imaginations as high as Horn head, next sinking into a valley as deep as Glentogher, which hid all the rocks and

bins on the coast from our view. When rising we observed volumes of azure water rushing from the ocean and threatening to overwhelm our currach, but she mounted the backs of each in succession, and seemed to laugh at their fury. When sliding off the apex of a wave into the valley below, she would appear to many but a shabby security against the mountains of water that roared to her destruction, but she glided so lightly over valley and mountain that she not only gave us no cause to fear, but admitted no water except the light spray of the surges, and so rapidly as to cross the wide mouth of Sheep haven, a distance of three miles, in 36 minutes. On landing we proceeded to Dunfanaghy, a small village where I now write. I will now attempt to point out the extent of Mac Suibne na d Tuath territory, which is called by the annalists na tuatha, *i.e.*, the territories, but now anglicized Doe. Norden shows the country of Mac Swine Dogh as extending from *Sheep haven*, to an arm of the sea, which, though he gives it no name, can be demonstrated, from its relative situation to Aran and Toray, to be that which is now known by the name of Gweedore Bay, and consequently as comprising the parishes of Clondahorky, Raymonterdoney, and Raytullaghobegly. But as I have shown in a former letter we have the authority of the Four Masters for placing Ross Guill in the Tuathas, it scarcely need be repeated here that Norden, whose knowledge of places in Tir Conaill was drawn only from the reports of others, is wrong, and that the territories of Mac Suibne na d Tuath comprized the parishes of Mevagh, Clondahorky, Raymonterdoney, and Raytullaghobegly. There was another principality in the North of Connacht called the Three Tuatha, or Three Tuaghs, or territories, and the lands of Mac Suibne were distinguished from it by the addition of Toraigh. The names of the three territories comprised in Mac Suibne's country are yet retained among the old inhabitants. They are Ross Guill, Tuath Toray, and Cloghaneely. Does Cloghaneely occur in the annals of the Four Masters? Does it appear from any documents what finally happened Sir Maolmuire Mac Suibne whom the queene gave vi.$^{s.}$ a day pension unto for his bravery and pretended fidelity to the English cause? Does *Corran Binn*, the proper name of Horn head, occur in the Annals? I want from O'Keefe the criocalreacht of the Diocese of Raphoe, Derry (or Tireoghan) and Clogher, as extracted by Keating from the annals of Clonenagh. He will find it in common place Book B.

I want also Dockwra's description of the situation of the castle called Coolmactraine, that I may find out its site when I reach Newtown Cunningham. It is curious to remark that the peasantry here have names of their own for the parishes, and it is very seldom they know their ecclesiastical names. Thus Clondabhaddog they always call Fanaid; Mevagh, Ross Guill; Clondahorkey, Doe; and Raytullaghobegley, Cloghaneely; giving the parishes the names of the old territories of which they are remnants.

Dunfanaghy, 9 Sept., 1835.

All the families whose names I have given from Inisowen, such as the MacAilin's and MacDowell's, who are originally from Scotland, appear to me to be there a long time, and probably descended from the gallowglasses, hireling soldiers sent over at various times by MacAilin and MacDonnell, to the assistance of their ally O'Donnell. I want now O'Sullivan Bere's account of the insurrection of sir Cahir O Dochartaigh, as I want to ascertain the situation of the place at which he was killed, and of the wood in which his forces lay concealed. Does the name *Mo Eochaidh beg* occur in the calendar, or in Colgan? It is said here that he was the nephew of Columbcille, and the founder of the church of Rye Moaghy, Ráiṫ M'eaċaḋa, in Raphoe. Does not Eac Inir occur in Colgan? I wish O'Keefe would look at the copy of Fr. Tha, in the Library of the Dublin Soc. to see if it appears in the Index to it, which was corrected by Roderick O'Flaherty. O'Keefe is wrong in supposing that the name Baithen of Tir Enna, or any of the others has any connection with Do-Bhuadog. The ancient pronounciation of the names of both these saints is well preserved here. Baithen, who is yet remembered as the patron saint of Taugh-Boyne in Tir-Enna is now correctly pronounced Bwééhéen (the *t* a mere aspirate) and the name of Buadan, or Ḋo-Ḃuaḋoȝ, who is remembered as the saint of Culdaff and Clondabaddog, is pronounced Budàn, or Ya-Woodogue (the d retaining its strong consonantal sound nearly like that of *th* in the English word though). St. O'Boddog must be looked for under the name Baitanus, Boetanus, Baetan, Baodan, or buaḋan, never Baithenue (with the *t* aspirated). The name of this village Dunfionnachain, or Fionnahon, is said to have been derived from a fort which stood to the West of it over the water. Fionnchan was the name of a dog that was hanged here in the olden times: A Fionchu, gen. *Fiounchon*, which signifies the *fair dog* or hero, and which was the name of several distinguished *warriors* (yea even saints*) in ancient Ireland, must have been once the occupier of this fort and left it his name. The sappers have set down Dunfanagh as the name of the village, and Dunfanaghan as the site of the fort. What authorities are there for making this Dunfanaghy? Dunfinnaghan would be a better name, but I fear we can't change the one adopted by the post office. Fin-a-gay is the local pronounciation. Does the name *Da-Chorcuigh*, the saint of this parish, appear in Colgan or in the calendar. It may be corc mó-Ċorc, or Corcaċ, etc.

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*Colgan, in accounting for *cu* in the names of saints, had the cunning to render it "Molossus," or a *shepherd's dog*: but it is an old pagan name and signifies a fierce dog, and figuratively "*a warrior.*"

Ballyconnell, 11 Sept., 1835.

I visited the celebrated Eas (waterfall) of St. Fionán on yesterday, but before I give you any account of what it is now, I shall transcribe a beautiful little story about its origin from that life of the patron of Tir Conaill, compiled in 1520, by Manus O'Donnell and the bards of his house.

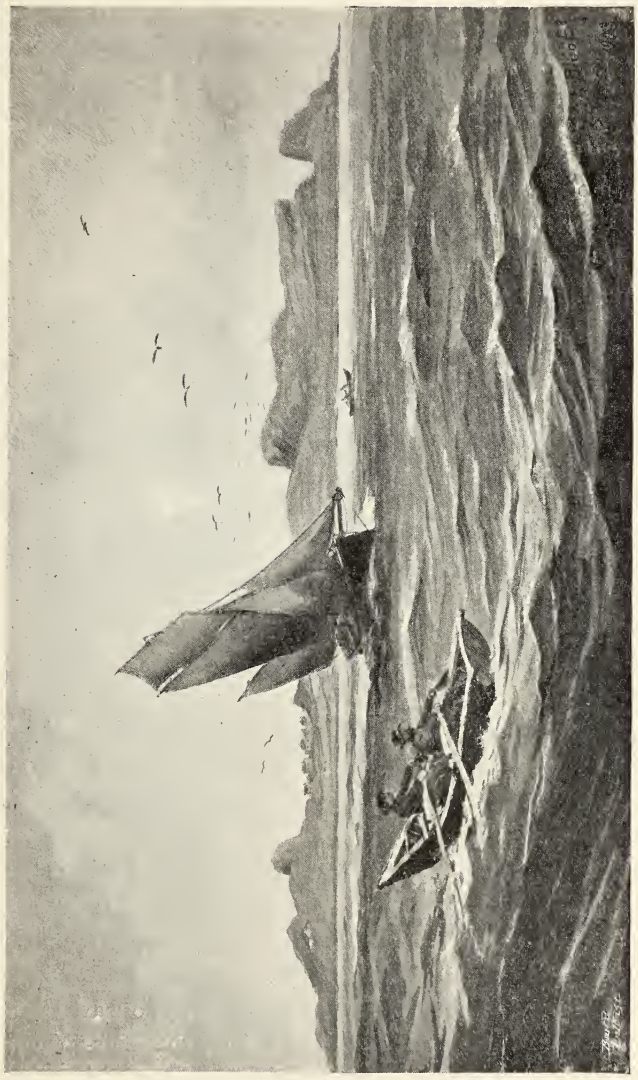
"As one time the blessed man was absorbed in prayer in that harbour from which people sail over to Toraigh he observed that Fionan Ráthă (Fēēnăn Rāāhă), his beloved disciple, was much oppressed with thirst, and when no fresh water was at hand, the holy father struck a contiguous rock three times with his crozier, and there gushed from it three streams of clear fresh water, which constantly flow, by which the disciple allayed his thirst and of which sick persons afterwards drinking recovered their health. The spring itself, which constantly flows like a cataract, is named after the disciple, *Eas Fionain*, or the waterfall of Fionan."

This tradition affords a great clue to the topography of Tir Conaill. It points out the situation of the Monastery of St. Fionan, and also proves that the word anglicised *Rye*,[1] so common here as the first part of names of places, is a corruption of the Irish, *Rath*, a *fort*. It may be curious to observe by way of digression that the word *Rath* is not understood here, and that the words for "*fort*" are *Liss*, and *Caiseal*, the former signifying an earthen fort, the later a circular stone one, without any mortar of clay or lime or any other cement whatever. By Dún, is understood here any enclosure for defence or habitation, and it seems a generic term including both caiseal, and laor, etc.

The appearance of the island of Toraigh, viz., a vast fortress in ruins, commanded at the eastern point by a bold high *tower*, called Tor-rée, and *Tor-Balor*, suggested to me that the whole island received its name from this tower-like rock, and not from any artificial tower.

Yesterday we removed from Dunfanaghy, and had a fine view of Toraigh island, which looks from this coast for all the world like the ruins of Green Castle. On the road we were overtaken by Donnell, Mac Torlogh, Mac Eoghan, Mac Brian, Mac Torlogh, Mac Shane, Mac Donogh, Mac Suibhne, of the race of Godfrey na Bunoige Mac Suibhne of Doe, who is most intimately acquainted with this coast, and from whom we obtained a great deal of information. He showed us the site of the monastery of Fionan Rāhă, which is now occupied by a small protestant church in ruins. In the churchyard stretched a large stone cross, now broken, but when perfect and erect it stood 21 feet. It is said to have been prostrated by a storm about a century ago. The tradition connected with this cross is that it was first intended by st. Columbcille for Toraigh, that it was hewn out of a solid rock in the townland of Brocaghs. When they were carrying it thence they rested at

[1] Here Dr. O'Donovan is mistaken. Rye is from raége (róga elsewhere), choice, selection, &c.



INIS-TORAIGH (TORY ISLAND), FROM A HOOKER.

Mam*cross*, which received such name from that circumstance. When they came to Baileboe the day began to rain, and Columb missing his book, told his disciples that he would make any one of them a present of the cross, that would go to Brocaghs, and bring him his book *dry*. *Fionan*, who was an active young fellow, and at this time erecting a monastery at Rath, set out for the book, and when he came to the spot whence the cross had been removed, he saw a preacán (black crow) standing on the book, with his wings widely spread out to prevent the rain from falling on it. Fionan took up the dry book, returned to Columb and his company and demanded the cross. It appears that he obtained it too, though Columb was very anxious to make the conditions of his own promise appear not fulfilled, because the crow had kept the book dry.

After much enquiry among the fine old men of this parish I have not been able to ascertain why the name *Munterdony*, a family of *Dony*, has been substituted for *Fionain*, for it does not appear that there was any one of that name in the parish within the memory of man.

The original name of Tullaghobegly, is Tullachan-Bíglĭ, and it is not called after the O'Begly's, as I had thought, for there is none of the name in the parish but one, and he is a stranger.

Does the name Munter Duinigh occur in the Annals of the Four Masters? If so (and I am sure it does) where does it appear they were located? Does a Saint Beglaéch (Gen. Beglaoich) occur in Colgan or in the Irish Calendar?

Of what race was Ó'hOipeachtaigh?

O'Deeny is very numerous about Rathmullen. What Cenel, Siol, Clan, or Muinter was he of?

Fairy is common here; it is an anglicising of the famous O'Fearadhaigh. The Cinelowen families have penetrated far into Tirconaill, of which the most numerous are the Mac Suibhne's, a race far superior to any other in this neighbourhood.

To return to Eas Fionain. There was a Turas, or station for pilgrims, held there on the first Monday of May every year, until at last it became a place of amusement. Quarrelling families used to collect their factions and fight there, and many other abuses were committed, to the great displeasure of St. Fionan, and the modern clergy, who have abolished the Turas. Donaill Mac Suibhne, however, asserts that Eas-fionain is yet as blessed as ever, and that he himself some years ago hurt his wrist so that a lump the size of an apple made its appearance on it. But he visited the sacred runnells and placed the protuberance on his wrist immediately under the main spout in the name of the Trinity, and blessed Fionan, and the next morning the lump was gone! and O'Donnell would not believe that any other spout of cold water would have had the same effect. From the beautiful and

romantic situation of this place it is probable that holy Fionan spent much of his time at it, for the monastery is very near it. That it should be named after this Saint is not to be wondered at.

Ballyconnell, 13 Sept., 1835.

We applied to lieut. MacGladery, of the coast guard, and he says no notice has been received from St. Broughton concerning us, but that he will convey us to Toraigh as soon as the storms abate, but that at present there is no appearance of good weather. I will deem it a great misfortune if I cannot see whether or not there be a cyclopean tower on the grand and tower-like (Toiṁ-Ḋealḃaċ) rock which the natives call *Tor-ree*, and Tor Balor. George Petrie says no rock, be it ever so tower-like, was ever called tor[1] in Ireland without having a cyclopean tower on it. In this he is most probably right, but I would like, in addition to his infallible authority, to see it corroborated by an example on Tor-ree. I enclose a letter to Owen Connellan, and another to Eugene O'Currie of Limerick, to see if they have ever heard of Balor Bemenn, concerning whom so much is told in this neighbourhood. He must have had historic existence, for otherwise his memory would never have been so well preserved by wild tradition. He had, it appears, a castle on the rock called *Tor-righ*, or the king's *tower*, and was killed on the hill called from that circumstance *Cnoc na fola*, or Bloody Foreland. But as soon as I hear the *variæ lectiones* of Balor's traditionary history, I shall write it and set O'Keefe to look for the real or written notes that our rhymes and rags of history may have preserved of him. One thing surprises me how this Balor totally sunk the fame of Conaing, from whose tower this island took its name, according to the Levar Gavala, and the oldest fragments of vellum MSS. that I have seen, and of whom the last bard and historian of Ireland speaks thus :—

"To this colony (of Partholan) succeeded another about the time, it is said, of the patriarch Jacob, who were called from the name of their leader Nemedians, and are said to have come from the shores of the Euxine sea. The fierce wars waged by this people with the Fomorians, a tribe of African sea rovers who then infested the coasts of Ireland, form one of the most picturesque subjects of the ancient Irish muse. The stronghold of these African mariners, who are supposed, not improbably, to have been Carthaginian traders, was the tower of Conan, Conaing, which stood upon an island on the sea coast of Ulster, named from this structure *Tor-inis*, or the island of the tower. This fortress the Nemedians stormed, and after dislodging from thence their formidable enemy, left not a trace of the mighty structure standing. An Irish poem called 'The storming of the tower of

[1] In this both are wrong. There are several rocks round the Donegal coast called Tor, though having no cyclopean tower on them. For example, Tor Mór, near Glen Head, parish of Glen Colm Cille. [Tor in Antrim had a caiseal or tower upon it. This was Dun-Barach, where the children of Uirneach were feasted.—Ed.]

Conan,' still exists in the noble library of Stowe. The Fomorians, however, having been joined by fresh supplies of force, a general battle by land and sea ensued, in which the Africans were victorious, and the Nemedian colony being all dispersed and destroyed, the country was once more left at the mercy of these foreign marauders, and relapsed into wildness and desolation for the space of two hundred years."

In the book of st. Caillen it is stated that the Nemedians and Fomorians fought on the strand so furiously that they felt not the tide flowing around them, and that they continued to fight until they were swept away by the sea. It is strange that tradition should forget Conaing, and preserve the memory of king Balor, of whom history seems to have said nothing. But as we have no history of Ireland, we are not to assume that Balor was not an able-bodied man also, and that he figured not on Torac. Is their any notice of *Balor*-Beimean in MacFirbis's book? He does not appear to have been a *Dan O'Mian*, for he was a proud Tor-ree (king of the tower).

To-morrow will be Sunday, and I expect to be able to see some of the Mac Suibhne. They are a most glorious race, warm-hearted, human, obliging, manly, and honourable, and easily distinguished from the other tribes by the peculiar cast of their physiognomy.

Cross roads, Tullaghobegly, 14 Sept., 1835.

I received your extracts from the satirical poem of the Bard Ruadh, and am obliged to you. I think I could make a better effort myself at satirizing Inisowen than Angus, because his belly got the better of him. Pray acquaint me have you ever heard of Balor-Beimeann, a famous hero of the olden time who had the eye of the basilisk? Torac, on which I am ready to land, abounds with traditions of him, and contains the cyclopean ruins of one of his castles. Is it not surprising to you how this basilisk has totally eclipsed the fame of *Conaing*, from whose tower our history states the island to have been named.

The island from the coast presents the appearance of a mighty fortress in ruins, defended at the east side by a vast round tower-like rock called *Tor-righ*, and *Tor-Balor*, from which the whole island is said to have received its name, and on which Balor Beimeann had his royal tower. Do you suppose that Balor was a Dan-onian? I think he was a Toṙ-ṗíʒ and an acquaintance.

I have had much satisfaction among the Mac Suibhne, a glorious race, worthy of their magnanimous ancestors. I had the honour of shaking hands with the present chief of the Mac Suibhne *Doe*, and of saluting him as "Mac Suibhne Doe, lord of Rossguill, Tuatha Toraigh, and Cloghaneely, commander in chief of the forces of O'Donnell, firebrand glowing and inextinguishable, and defender of the gap of danger," and he answered with satisfaction. *(To be continued.)*

List of Books, Pamphlets, Newspapers, etc., Printed in Newry, from 1764 to 1810.

By E. R. Mc. C. Dix.

Part III.

(Continued from Vol. xiii., page 173.)

THROUGH a mistake there was included in Part II. some of the following titles. The list now given is correct. I regret I have received no additions to this List so far, and have no supplement to add to it at present, but I still hope that there may be such later on. Printing and publishing developed in Newry in 1810, and so the list might be carried down to a later period.

In addition to the books, etc., notified in this list, Dr. Crossle has noted advertisements in old Belfast Newspapers of other works as published in Newry, or issued by Newry booksellers, which may have been printed there, but as no copy has been traced they have not been included in this list.

In glancing through the list, as now presented to the public through this journal, one recognizes the continuity of the Newry Press from 1764 onward, and the variety of its output. Before the advent of railways, and still more before the "Union," the residents in our provincial towns had not so many inducements to travel abroad, or to look for or depend upon distant places for their sources of imparting information locally. They supplied such themselves, and each town had a circle to read and be interested in what was locally offered to them. Journalism was not so advanced as now-a-days, and by local printing, in pamphlets and small books, men's thoughts were conveyed to their neighbours, especially in matters of religious controversy. The religious journal was then one may say unknown.

1801.—Joseph Gordon, printer, died 22nd December, 1801, in Newry.—*Vide Belfast News-Letter* of 25th December, 1801.

1802.—"A Second Song in Favour of Henry Meade Ogle, one of the Representatives for the County of Louth. To which is added, "Adventures of Valentine O'Hara, the Flying Irish Highwayman." 16mo., 8pp.—R.I.A.; Song books, Vol. vi., 23.

N. B.—No printer is given.

1804.—"Royal Robe." To which are added, *The Maid's Lamentation, Tweed Side. J. Nelson.* 16mo., 8pp.—E. R. Mc. C. Dix.

1804. (?)—Play Bill, Theatre, Newry. A Broadside. Nelson's Printing Office. $13\frac{1}{2}$ x $8\frac{1}{2}$. —E. R. Mc. C. Dix.

1806.—"A Curious and Instructive Treatise in Two Parts." Part I.—The Universal Weather Glass, etc. Part II. contains a concise and plain account of the Wonders of our Solar System. Also all that has hitherto been discovered of the Fixed Stars. *W. Parks*, Market Street. 12mo., 72pp.—E. R. Mc. C. Dix.

1806.—"The Two Sons of Oil; or, The Faithful Witness for Magistracy and Ministry," etc. Samuel B. Wylie, A.M. *James Parks.* 8vo., 96pp.—Rev. W. T. Latimer.

1806-7.—Select Sermons from the Works of the Rev. Messrs. Ralph and Ebenezer Erskine. Six Sermons, each paged separately, with separate title pages. *Robert Moffet.* Sm., 8vo, 6¾ x 4.—F. C. Crossle; E. R. Mc. C. Dix.

N.B.—Separate Collations of Last Item.

1806.—*The Day-Spring from on High.* A Sermon preached . . . . June 2, 1728. Rev. Ebenezer Erskine. *Robert Moffet.* 12mo., 64pp.

1806.—*The Law of God's House.* A Sermon preached, etc. July 16, 1732. The Rev. Ralph Erskine. *R. Moffet*, Sugar Island. 12mo., 40pp.

1806.—*The Plant of Renown.* Being two Sermons, etc. Rev. Ebenezer Erskine. *Robert Moffet*, Sugar Island. 12mo., 32pp.

1806.—*The Comer's Conflict; or The Beginner's Battle with the Devil, etc.* In some Discourses, etc. July 20, 1735. 6th Edition. Rev. Ralph Erskine. *R. Moffet*, Sugar Island. 12mo., 32pp.

1806.—*The Everlasting Espousals.* Being a Sermon preached, etc. August, 1714, etc. Rev. Thos. Boston. 9th Edition. *Robert Moffet*, Sugar Island. 12mo., 47pp. + 1p.

1807.—*God in Christ, a God of Love.* A Sermon preached, etc. July 17, 1726. Rev. Ebenezer Erskine. *Robert Moffett.* 12mo., 48pp.

1807.—Poems on Several Occasions, by a Lady, a native of Newry. *R. Moffet.* 18mo., 114pp.—Newry Free Library; Linen Hall Library, Belfast.

1808.—"Trial of Major Campbell for Murder of Captain Boyd in a duel at Armagh." 8vo. —*Vide* recent Sale Catalogue.

1810.—"Rostrevor." A Moral and Descriptive Poem, with other Miscellaneous Pieces. William Carr. *J. Parks.* 16mo., xiv. and 138pp.—E. R. Mc. C. Dix; Brit. Mus., 11641, c., 13; Newry Free Library; R.I.A.; H.P.; Vol. 975, 6.

N.B.—Has List of Subscribers.

1810 (?)—Song Book. "Say Every True Brother Amen." Come fill up a bumper, etc.

All shall yield to Masonry, With glory divine,
While princes and heroes promiscuously fight.

J. Parks, Market Street. 16mo., 8pp., Woodcut.—R.I.A.; Vol. 6, 24.

1810.—"Freemasonry." A Sermon. Preached in the First Dissenting Meeting-house of Dromore to the fifteen Lodges of Free and Accepted Masons upon the 24th of June, 1810, etc. The Rev. Robert Elliott, A.M. *James Parks*, Market Street. 8vo., 24pp., 6½ x 4 (cut down).—F. C. Crossle.

Sean O'Neill.

IN raising a carn to Sean O'Neill the people of the Glens of Antrim and of all Ulster are only now, after a lapse of well nigh three centuries and a half, doing something to perpetuate his fame in the land he loved so well and fought for so valiantly on the very spot where he met his death so traitorously brought about. In Sean Ireland had a true leader, the choicest of a chosen race, the ablest and bravest in the long roll of chieftains of over a thousand years, a worthy descendant of Niall of the Nine Hostages.

Amongst Gaelic people carn raising to dead heroes had been a custom of all time. Let every Gael, then, add a stone when he visits the grave of O'Neill—let this old tribute never be omitted.

The mother of Sean was an O'Neill of Clan-na-buidhe, and he was fostered by the O'Donghaile.

Sean O'Neill was the first Irish chieftain to grasp the idea of a full nationality, by which every Irishman would have a common bond of unity. His burning desire was to firmly establish a nation that could not be cheated or defrauded out of its rights, or by dissension and disunion introduced amongst the people fall a prey to stratagem and deceit. To this object he bent his whole life, and for it he died. No Irish chieftain ever saw the dangers of such disunion amongst Irish people so clearly, and no one ever did more than he did to overcome them and firmly unite the people. As a warrior he excelled in dashing bravery and ability and far-seeing strategy in the field.

Through every glen of Antrim he marched in triumph on his patriot mission, and never was man nearer success than Sean O'Neill. He knew no difference of creed or race ; sufficient for him if they were Irish.

Deputies tried the poisoned cup and the assassin's knife and other villainous designs, and had failed, but they never gave up the intention of getting rid of Sean by fair means or foul, and at last their opportunity came. Sean feasted with the MacDonnells in Cushendun : the secret spy and paid assassin were there, under the direct sanction and pay of Elizabeth's deputy in Dublin, and with her full approval and consent. The noble Sean was hacked to pieces and his mangled corpse buried in "an old chapel hard bye." For two days it lay there,

and then the head was cut off and carried to Dublin for the deputy's reward of 1,000 marks, some church land, and a knighthood, which were given to Piers, governor of Carrickfergus, who bore it there to be spiked on the castle tower as the "head of a traitor." Sydney, the queen's deputy, plundered Sean's castle, carrying off his money, plate, and jewels.

The most fitting place for such a carn was Cross-scrin in Ballyteerim, above the bay of Cushendun. Here the mangled body was buried after the murder. It is an old site, much older than the time of Sean; it is prehistoric. There is a great central fort, 50 feet in diameter, whose circuit was built with large boulders, now earth-covered and grass-grown. Portions of other encircling rings are still traceable, and there may have been a circle of standing stones around the caiseal, as many can be seen half-buried. Near at hand are the foundations of a small, square building, facing east. This was, doubtless, "the old chapel hard bye." The site has long been used as a child's burial-place, so fuller investigation was undesirable. The central fort rises several feet, with firm stone-built sides. On this the carn has been raised. Heavy stones have been used in the surrounding rampart, following the slope of the old work. The interior has been filled with loose stones, which, as the years go round, will rise to a conical shape. As it is, a carn about fifty feet in diameter and ten feet high has been raised with about six hundred tons of stones—a most imposing monument on the hill-top, visible for miles around, and occupying one of the most picturesque and commanding sites in all Ulster. It is now one of the most historic and interesting features of the Glens of Antrim—a national monument which will ever attract attention, and serve to remind our people during the coming years of a great Irishman. It will be a place of pilgrimage for all time, and will give a reality and definiteness to the associations of Cushendun. Any reader who is desirous of assisting in the completion of the carn can do so by sending a subscription to the editor of this journal. Every visitor to the place should not fail to add a stone to the pile. A square sandstone slab from Carrig-Uisneach has been built into the east face of the carn, with the simple name in Gaelic, Séan O'Neill, and the date, 1567. This is surmounted by the Lámh Deargs and a little Celtic ornament. No injury whatever has been done to the antiquities of the place. The inauguration of the carn took place about Sean's anniversary in June last, when seven or eight thousand people were present. The panegyric to the memory of

O'Neill was delivered in Gaelic by Sean Mac Neill, and in English by Francis Joseph Bigger. The president of the carn committee is the O'Neill of Lisbon, who took the most lively interest in the work. The O'Neill banner floated over the carn on the anniversary, and it is the intention that this should be repeated every year. F. J. B

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naom muire an dunseport.

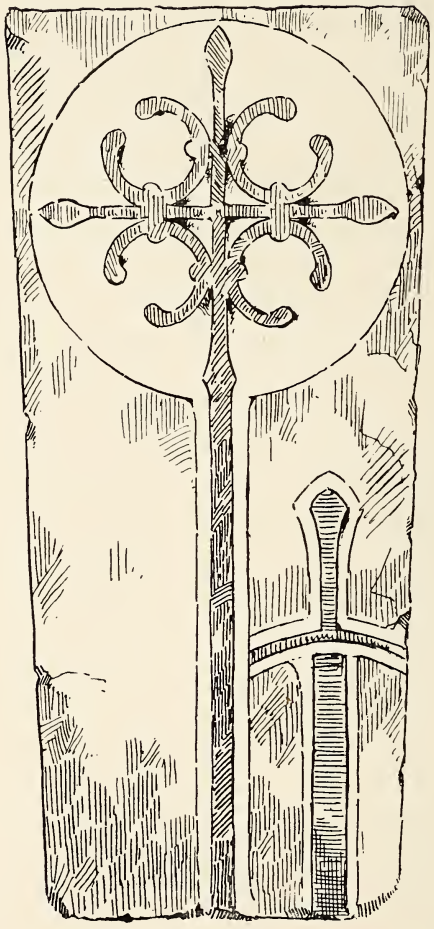
A Short Account of St. Mary of Dunsford, in Lecale, Co. of Down.

AN event of importance took place on the 25th March, 1908, in the parish of Dunsford, in the county of Down. From an antiquarian point of view the occasion was unique in Ulster annals. For generations the ancient statue of the Blessed Virgin, which long stood at the old church of Dunsford, had been broken in pieces and scattered about the district. Efforts were made by several, including the late very rev. dr. Marner, to gather together these fragments without success, All difficulties have now been overcome, the available portions have been collected, most skilfully repaired and restored, and the statue placed in the niche of Dunsford catholic church. The work was entrusted to Robert May, carver, Belfast, and faithfully he has done his task, not interfering with the old work in any way.

THE ANCIENT STATUE AS SET UP AT DUNSFORD, 1908.

The statue itself stands nearly 5ft. high. The Virgin is represented with bowed head presenting the Child, both facing outwards. The statue is late fourteenth or early fifteenth century work, judging by the carving of the robes and the contour of the limbs. The stone is from Scrabo; so the statue was made in Ireland. The repairs have been done with great skill and strength, copper bolts being used to fasten together the broken pieces.

It is the only example in Ulster, perhaps in Ireland, of such a pre-reformation statue in existence.



NORMAN CROSS, SLAB, AND SWORD BUILT INTO THE INSIDE WEST WALL OF DUNSFORD PROTESTANT CHURCH.

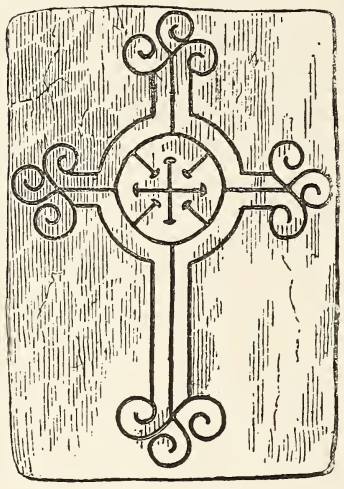
The late monsignor O'Laverty collected some notes about Dunsford :—

"The protestant church of Dunsford occupies the site of the ancient catholic church. In the year 1194 one of the English adventurers, named Rogerus de Dunesford, endowed the priory of Nedrum, or Mahee island, in lough Strangford, with the profits of all the churches on his estates except the church of 'Duneford.' In the taxation of Pope Nicholas the church of 'Dunesford' was valued at four marks. By an inquisition taken about 1540 it appears that the rectory of Dunsford, of the annual value of £4, was appropriate to the abbey of St. Patrick. In 1622 the church is returned as a ruin. Some fragments of mullions and arches of freestone, which are scattered through the cemetery, afford indications that the ancient church was more highly decorated than most of the churches in Lecale. According to tradition, it was dedicated under the invocation of the Blessed Virgin. A portion of the statue of the Blessed Virgin and Child formerly stood at the western gable of Dunsford church, whence it was removed by the rev. William MacGarry to his residence in Ballyedock, and long after his death it was carried to Ardglass castle" (now the golf links), where it long lay broken, damaged, uncared for and unknown. A head was found in some portion of the graveyard, and was inserted by the rev. Edward Mulholland into the gable of the catholic church."

These are the fragments that have now been collected and restored. Fortune favoured me in gathering them together, my antiquarian experience readily recognising carved fragments of an ancient statue in what to others might have only appeared as "old stones." A simple carved stone bracket in the style of the period, with name—Naom Muire an Dunsepoirt has been substantially built into the gable of the church, under an encircling arch, and on it the statue has been placed and firmly bolted to the wall. This work has been entrusted to S. & T. Hastings, of Downpatrick. Into an old cavity in the back of the statue has been cemented a small glass phial containing a full account of the restoration written on parchment in Gaelic.

Advantage has been taken of this opportunity to suitably raise on a built stone base close to the porch door the ancient stone font which lay for years half buried in the grave-yard, after having been brought from the ancient site. It is a very fine and rare example of such primitive relics. It measures about three feet square and about twelve inches thick, and is also of Scrabo stone. It has a large basin

in the centre with a drain hole and two small basins at the two front corners. Another large stone of a ruder shape, with a basin, was discovered in an adjoining fence by the rev. J. J. Donnelly, p.p. of Ardglass, and it has been placed on the opposite side of the walk, adjoining the Mulholland vault. It is of whinstone. Above the porch door is built in a very ancient Celtic interlaced cross slab of a type similar to those found at Clonmacnoise. It measures about 12 inches by 18, and came from the old ruined church of Ardtole, standing on the high green ridge facing the sea between Dunsford and Ardglass.



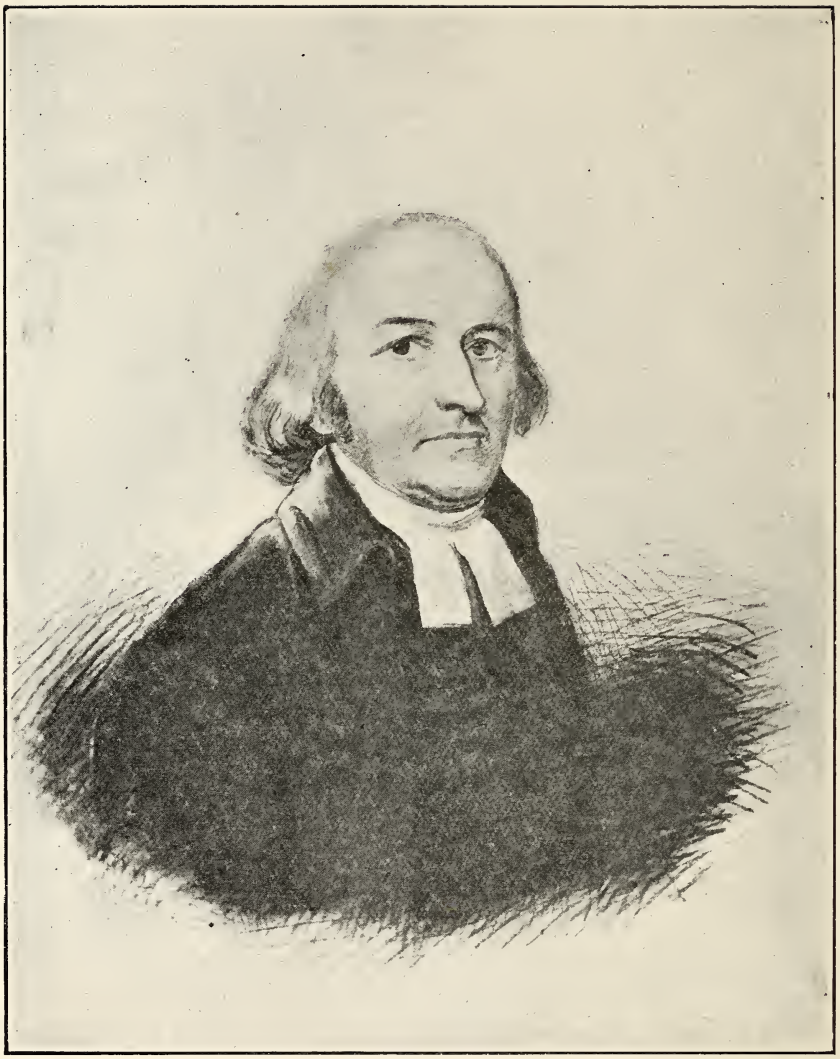
ANCIENT CELTIC CROSS BUILT INTO THE PORCH OF DUNSFORD CATHOLIC CHURCH.

A sandstone cross slab of a later date, with a knight's sword upon it, probably the twelfth century or Norman period, is built into the inside west wall of the protestant church. It measures 3 feet long by 1½ wide. It may be that it covered the mailed figure of "Rogerus de Dunsford," thus proving the importance of the place 800 years ago.

A special feature of the ceremonies at the unveiling of the statue was the free use of the Gaelic language.

The expenses have been more than I anticipated, so I would gladly receive additional subscriptions for this object. I have never yet appealed in vain for money for works of preservation and restoration, so I still rely on my friends to assist me.

FRANCIS JOSEPH BIGGER.



SAMUEL BARBER,
Patriot Leader, 1798,
Presbyterian Minister of Rathfriland, County Down.
(From an original drawing in possession of Alexander Mulligan, of Kate MacKay's Bridge.)

The Rev. Samuel Barber, a.m., and the Rathfriland Volunteers.

By Andrew Morrow, J.P.

SAMUEL BARBER* was born in the county of Antrim, and resided almost fifty years in the county of Down. He sprung from a good old stock. He was born in or about the year 1738, the younger son of John Barber, of the parish of Killead. He entered Glasgow college in 1757, and his conduct while there is reflected in the following testimonial:—

March 27, 1759.

"That mr. Sam Barber attended the lectures on theology here since Nov. last. That his behavour was regular and sober and in all respects becoming his character, as far as I know, is attested day and place as above."

William Leechman, S.T.P.

(Copied from the original in possession of miss F. M. M'Tear, Belfast.)

The dictionary of national biography does not give Samuel Barber's degree, and several friends interested in antiquarian research seemed to think he was not an M.A. The following receipt, though interesting, was not conclusive:—

1759. 26th March. Mr. Barber's Dues for his Diploma, etc.

To Steward	£1	10	0
,, Livery and Servants' dues ...	0	10	0
,, Parchment and writing ...	0	6	6
,, Box of wax	0	1	2
,, Self for trouble		—	
	£2	7	8

Glasgow, 27th March, 1759.

Received full payment of the above contents by

John Bryce.

(Copied from the original in possession of miss F. M. M'Tear, Belfast.)

*Barber Cunningham, grandfather of the Cunninghams of Glencairn, bore his mother's maiden name, she being a sister of Samuel Barber.

I therefore wrote to the registrar of Glasgow university, and the following reply places the matter beyond dispute:—

The University, Glasgow,
5th May, 1908.

Dear Sir,

I have received your letter of 1st inst. Samuel Barber received the Degree of M.A. of this University in 1759. His matriculation entry (1757) is as follows:—

"Samuel Barber filius natu minor joannis in comitatu de Antrim."

Yours faithfully,

W. Innes Addison, registrar.

Barber was licensed at Larne on 28th August, 1761, by the presbytery of Templepatrick.

The fact was reported to the synod in 1762, but the date was not given. He was ordained by the presbytery of Dromore 3 May, 1763, at Rathfriland, where he laboured till his death.

The fact that on both occasions he "subscribed according to order" is interesting, as in after life it was considered he was inclined to support arian opinions.

The protestant dissenting congregation of Rathfriland, to which Barber was ordained, is now known as first Rathfriland on the roll of the general assembly, while locally it is styled the big meeting-house.

A slate tablet over the door bears the following inscription:—

Congregation erected A.D. 1662.

Meeting-house built A.D. 1679; rev. Alex. Gordon, minister.

Succeeded by rev. Robert Gordon, A.D. 1711. M. house rebuilt A.D. 1775; rev. Samuel Barber, minister. Ceiled and improved A.D. 1834; rev. John White, minister.

The succeeding ministers were rev. Wm. Rossborough, 1837-1858; rev. Henry Osborne, M.A., 1859-1862; rev. Jas. Wilson, B.A., LL.D., 1863 (still living).

Prior to the rebuilding of the meeting-house, Samuel Barber obtained a lease of the ground; it is dated 21st day of May, 1768, and runs to this effect:—

From lord and lady Clanwilliam to Samuel Thomson and Wm. Gordon, both of Rathfriland, merchants, John M'Bride, Ballymagna, and David Patterson, Ballykeel, farmers—for the lives of

James Johnston, Finnard; Samuel Barber, Rathfriland, and John Thomson, son of the same Samuel Thomson—renewable for ever, at the annual rent of one pepper-corn, if demanded, payable on every first day of May. The trustees to hold it in trust in and for the only use and benefit of the protestant dissenting congregation or society of Rathfriland, as a place of meeting for divine worship, and for accommodating them with such buildings as they should think for that purpose suitable.

In 1772 Samuel Barber preached a funeral sermon on the occasion of the death of the rev. George Richy of Donaghmore, a copy of which, together with his reply to the lord bishop of Cloyne, are preserved in the library of Magee college, Derry.

Through the kindness of professor MacMaster I am able to give the title of both pamphlets:—

A

SERMON

OCCASIONED BY THE

DEATH

OF THE LATE REVEREND

GEORGE RICHY.

PREACHED AT

DONAGHMORE.

AND PUBLISHED AT THE DESIRE OF THOSE

WHO HEARD IT.

By SAMUEL BARBER, A.M.

Newry:

Printed by George Stevenson.

MDCCLXXII.

(One of 20 Funeral Sermons in bound volume. Text—Job 34, 15. 27 pages.)

REMARKS
ON A
PAMPHLET,
ENTITLED THE
PRESENT STATE OF THE CHURCH OF IRELAND,
By Richard, Lord Bishop of Cloyne.

By Samuel Barber, Minister of the Presbyterian Congregation of Rathfriland.

And the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.—*James v. 2.*

Est humanitatis ustrae magnum errum uvium numerum calamitate prohibere: sapientiae irdere multoum uvium calamitatem a republica sejunctam esse non posse.—*Cicero.*

Dublin:
Printed by P. Byrne, No. 108 Grafton Street.

MDCCLXXXVII.

In form of letter beginning my lord, Jan. 26th, 1787. 60 pages.

Ending
I am,
My lord,
Your lordship's
most obedient
And humble servant.

Samuel Barber threw himself, heart and soul, into the volunteer movement, and was instrumental in founding the Rathfriland volunteers. The corps was formed in 1779, commanded by lord Clanwilliam, and numbered 70 men unarmed. Lord Glerawley afterwards became colonel, and armed the corps at his own expense, the arms being distributed by Barber, who had been elected captain.

In December, 1780, owing to a dispute, Glerawley demanded that the arms should be returned. Captain Barber immediately complied with the request, collecting and returning them. In this connection, I often heard my father say that in his youth he had heard the following story given as an explanation of the misunderstanding :—

A review was being held, at which Glerawley was the exercising officer. He ordered captain Barber and his men to keep the gate. Captain Barber being, as he himself said, "six feet two without a shoe," insisted on his men coming up to a standard of six feet, and, in addition, they were the best drilled corps on the field. Consequently he considered the order as a snub, and hot words ensued. Lord Glerawley said, "Sir, if it were not for the coat you wear, I would horsewhip you." Captain Barber immediately threw off his coat, at the same time replying, "My lord, don't let the coat stand in your way," adding, significantly, "The arm of flesh has yet to be created capable of chastising Sam Barber." He was not horsewhipped.

His expression, "six feet two without a shoe," is, I find, part of the refrain of an old Belfast volunteer song, as follows:—

"Have you seen the volunteers
Marching down the Mall?
Their coats were blue,
Their hearts were true,
And every man was six feet two
Without a shoe,
Marching down the Mall."

G. L. Owens, who gave me this information, remembers, as a lad, hearing the song, but he can only give the chorus. Can any reader supply the rest?

"The inhabitants of the town of Newry, together with the five united companies of Lisburn and the Belfast battalion, requested the honour of re-arming the corps; and in January, 1781, a chest of arms was escorted to Lisburn by the Belfast battalion, and from thence to Rathfriland by the Lisburn blues."

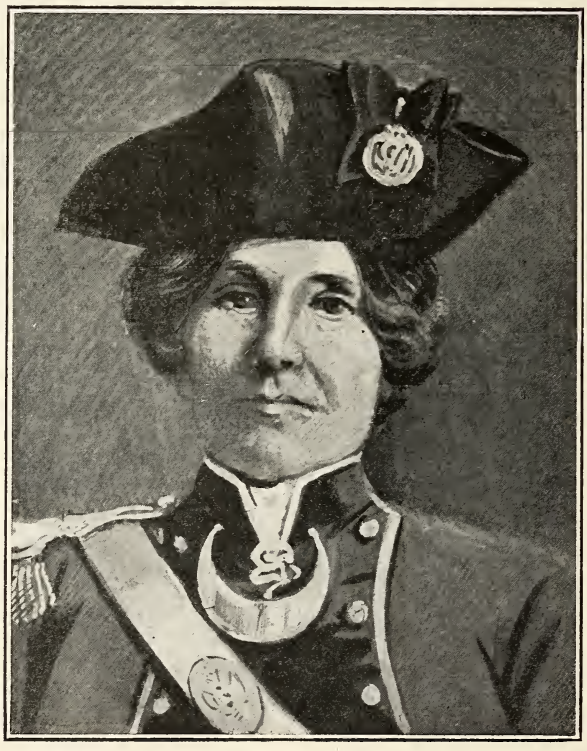
The minute book of the corps (a small volume bound in pasteboard, and lettered 'Rathfriland volunteers, 1779') is most interesting. On the first page the following acrostic occurs:—

David Blackney, 1787.
If aney wants my name to know, by
letters too I will you show, the first is
D a letter bright, the next is B in
all men's sight, and if you chance my
name to mifs, look beneath and here it is
Dav^{d} Blackney, junr.

The rules, drawn up in Samuel Barber's own handwriting, reflect the democratic character of the man. Then follow the signatures of the original members, the first after Barber being John M'Bride, my wife's great grandfather.

RULES OF THE CORPS.

We, the officers and members of the free and independent company of Rathfriland, having on the 14th day of April last afsociated ourselves for the



LIEUT. JOHN MACBRIDE.

purpose of learning the military art, do hereby declare that our intention thereby is to defend our civil and relig: liberty and to keep the peace in our town and neighbourhood, and as we would wish to observe the military discipline established in the army so far as our circumstances will permit, we hereby promise to be obeydient to our superior officers, and to march and do military duty where they command us within the county of Down.

As *freemen* and *independents* we will *not* at *any time* or *for any offence* subject ourselves to *corporal punishments;* but hereby promise to pay such fine as shall be imposed on us for disobeydience of orders by a court martial composed of all the officers and such *number* of the *privates* as may make up *twelve*. These last to be chosen by *ballot.*

If any desert from the company, we hereby declare that it shall be lawful to seize and retain such deserter, and to expose him to such ignominy and contempt as may be suitable to his crime, according to the judgment of a court martial as aforesaid.

As frequent meetings of the company is absolutely necefsary, we hereby promise to pay three pence for every Saturday's meeting we are absent without leave, and two pence for being absent from public worship (unlefs leave be produced from some officer in writing). Officers offending in these instances to pay double. One penny to be paid for being absent ten minutes after the last warning. No apology to be admitted but want of health. The surgeon to have perpetual leave of absence. For speaking, laughing, or behaving disorderly while under arms, two pence. *Comon swearing* can scarcely be supposed to happen in an independent company. If it should be, let there be no *fine*, but an universal *hifs* of abhorrance.

For striking while the company is afsembled, or for being drunk any day of public meeting, one shilling and one penny. Officers, for all the offences, to pay double.

No discharge to be granted to any person but by the consent of two-thirds of the company by ballot.

No new member to be admitted but by the consent of three-fourths of the company by ballot. Where more than one in a family join the company, let only the *expense of one* be paid; all, however, to be *subject* to *fines.*

No person or family to receive any protection from this company who do not either serve or contribute *(if able)* to its support.

To these resolutions we bind ourselves by all the ties of faith and honour,* in testimony of which we subscribe our names this 12th day of September, 1779.

JOHN BEAUMONT ×

SAM BARBER, Captain.
JOHN MACBRIDE, } Lieuts.
JOHN THOMPSON, }
WM. GORDON, }
RICHARD NEWSAM, Ensign.
HENRY SCOTT, Adjutant.

* This religious test and the fine "twopence for being absent from public worship," are unusual in a volunteer corps. They clearly indicate Barber's dominancy.

Hugh Gudey
Andw. M'Kee
Geo. Cowan
Wm. Hazlett
John Hanna
Jas. Eggar
David M'Clan
George Newsam
Hugh Bennet
Jas. Haliday
James Parker
Willm. his × mark Davidson
John M'Creedy
Robert M'Clave
John [bad writer]
John Denhom
John Scott
George M'Burney
David Mulholland
Charles Wright
Wm. his × mark M'Kee
Geo. M'Kee
Thomas Mertin
And. Sloan
William M'Chain
James Scot
William Nesbit
David Blackney
John Boyd
John Martin (in the navy)
Andrew Hart (dead Oct. 21st, 1779)
Alex. M'Crum
James Copland
Robert M'Kee
Robert Sloane [line drawn through this name]
Richard Newsam
Jas. his × mark Harbson
William Martin
John Parker
Alexander his × mark Reed
William Thompson
Jas. his × mark Wright (present, Jce Hood)
Matthew Gordon
Robert Jennings
Charles Veaitch
Walter his × mark Davidson
Willm. Hood
Geo. M'Mahon
John M'Crum
Henry Adams
Jas. Moffet
Thos. Milliken
Wm. Fegan
John his × mark M'Kee
Hugh Hanna
Andrew Stranaghan
Sam. Kennedy
Thos. his × mark Wilson
T. Hall
John his × mark M'Kee*
George Eggar
Robert Sloan
David Anderson

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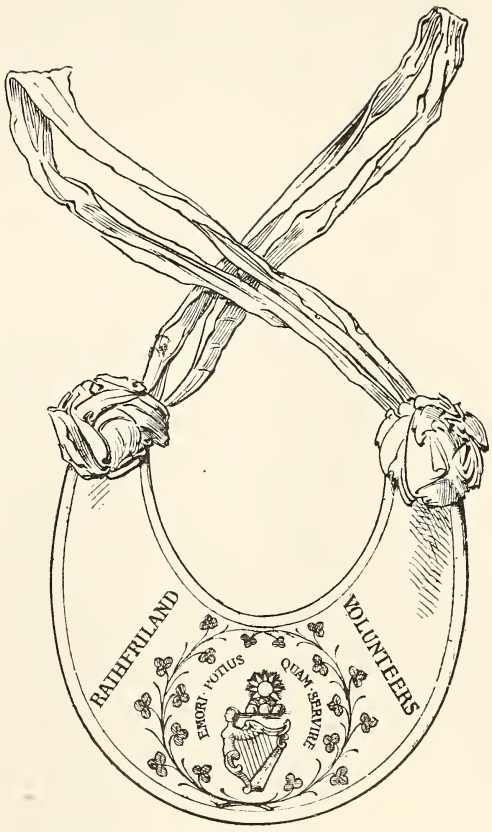
*There were only nine marksmen in the corps.

BRASS BELT PLATE
OF THE RATHFRILAND VOLUNTEERS,
in possession of the writer.
(*full size.*)



SILVER GORGET OF JOHN MACBRIDE,
RATHFRILAND VOLUNTEERS,
in possession of Mrs Kennedy, Rathfriland.
($\frac{1}{4}$ *of full size.*)

Under date of August 17th, 1780, the following appears:- -

On a complaint that Ja [obliterated] did not attend exercise and that he behaved with insolence, it was unanimously determined that he should not be permitted to attend the review.

The following other names appear as having joined the corps, but the date is not given :—

Robert Watterson	John Corbet
William Wilson	William Murdoch
John Sloane	James McClay.

[Form of receipt for arms.]

Rec^{d} of mr. Barber a gun and baynot, for which I promise to be accountable.

No. I.	given under my hand	Jany. 7th, 1780.	Jas. Todd.
No. II.		Aug. 3, 1780,	Hugh (bad writer).
No. III.		,, ,, ,,	Joseph Hay.

1780. Jany. 3. It was resolved that a light infantry company should be made, and that each officer name one, and accordingly James Halyday, James Moffet, George M'Burney, William M'Chain, George Newsam, and Thos. Wilson were elected, and they are empowered to fill up their number, and accordingly we have elected

Wm. M'Kee,
Geo. M'Kee,
Robert M'Clave,
Thos. Martin,
James Kenedy,

} it was unanimously agreed that John Thompson be lieut. for this light infantry.

[The following sign for arms, receipt as No. 1]

IIII.	Aug. 8, 1780.	Andrew M'Kee
5	,, ,, ,,	Sam Parker
6	,, ,, ,,	Wm. Hazlett
7	,, ,, ,,	Robert M'Clave
8	,, ,, ,,	John Scott
9	,, ,, ,,	Thomas $\overset{\text{his}}{\underset{\text{mark}}{\times}}$ Wilson (present, James Scott).

May 27th, 1780. A motion was made and seconded, that every member that absents himself two days from the parade shall then be discharged, or any penalty inflicted which the comitee shall think fit.

[Signatures for arms, receipt as No. 1.]

No X	March 8th, 1780.	Geo. M'Burney
No XI	,, ,,	David Mulholland
No XII	,, ,,	William Hood
No XIII	Aug. 8th, 1780.	William Martin
No XIIII	,, ,,	William $\overset{\text{his}}{\underset{\text{mark}}{\times}}$ Davison
No XV	,, ,,	And$^{w.}$ Sloan

No XVI	Aug, 8th, 1780.	William M'Chen
No XVII	„ „	[name cut out]
No XVIII	„ „	Thos. Mart
No XIX	„ „	James Eggar
No XX	„ „	Robert Mackee
No XXI	„ „	James Coplan
No XXII	„ „	Allan his × mark Read
No XXIII	„ „	For James Wright by William Wright
No XXIV	„ „	John M'Crum
No XXV	„ „	Hugh Bennet
No XXVI	„ „	Charles Veaitch
No XXVII	„ „	Henry Adams
No XXVIII	„ „	Robert Jenning
No XXIX	„ „	Wm. Fegan
No XXX	„ „	George Newsam
No XXXI	„ „	James Moffet
No XXXII	„ „	Allex. his × mark M'Crum. Present, James Parker
No XXXIII	„ „	Thos. Milligan
No XXXIV	Aug. 17th, 1780.	John his ó mark M'Kee. James M'Kee
No XXXV	„ „	James M'Kee
No XXXVI	„ „	John Denhom
No XXXVII	„ „	John Oldie (or Ledlie)
No XXXVIII	„ „	John Hanna
No XXXIX	„ „	Willm Thompson
No XL	„ „	Samuel Davison
No XLI	„ „	James Kenedy
Mo XLII	„ „	William M'Kee
No XLIII	„ „	George Cowan
No XLIV	„ „	Geo. M'Mahon
No XLV	„ „	And[w]. Stranaghan
No XLVI	„ „	Hugh Hanna

I promise to be obeydient to the comands of the officers and the majority of Rathfriland volunteers, of which corps I am this day elected a member.

Mar. 26th, 1781. JOHN LOWRY

The names of those who propose [to] purchase their own arms:—

Will and Walter Davison	James Scott	Hugh Gowdy
Thos. Martin	Will Thompson	Geo. Cowan
Will M'Chain	James Moffet	John Hanna
John Scott	And[w] M'Kee	And[w]. Sloan
James Herbison		

Mr. JAMES TODD.

1781. Jany. 29. It was moved and unaimsly agreed to that William Hood be discharged from yr company, [added in a different handwriting] and that three chears was given on the ocation.

It was also resolved that the money to be raised in the neighbourhood be applied to no other purpose till the company determining whether they buy colours at yr next meeting.

Mar. 17. It was agreed that the three persons that is highest in arears and fines that their arms will be called in, and them to undergo any punishment that may be inflicted by a committee of twelve men appointed by the company, and that notices be given to such persons 12 days before said day of parade. C. BARBER.

At a meeting of Rathfriland volunteers, Aug. 14, 1784—Resolved unanimously that Jas. Parker, for distributing an infams libel on our captain and company, and for directing copies under cover to our officers, which were put in the Newry office, be and is expelled from his corps as unworthy to serve in the volunteer army.

Recd. from Davd Blackley, Wm. Hart, and John Woods and Jean Woods £1 10s., this 29th Decr., 1787.

Paid and cleared off £1 10.

Subscriptions for arms, Janry. 17th, 1781.

Revd: mr. Tighe	...	...	...	pd.	2	5	6
Andrew M'Kee	...	...	...	...		11	4½
Jas. Parker ...	...	...	...	...		5	5
Hugh Goudy	...	...	...	...		5	5
Geo. Newsam	...	...	..	...		5	5
Walter and Wm. Davison		...	...	...		11	4½
Robt. M'Clave	...	...	...	...		—	
Andrew Sloan	...	...	...	paid		11	4½
Jas. Scott ...	...	...	...	paid		11	4½
Wm. Nesbitt	...	...	...	paid		5	5
Alexr. M'Crum	...	...	...	...		5	5
Robert M'Kee	...	...	...	...		5	5
James Wright	...	...	...	...		2	2
John M'Crum	...	...	...	...		2	8½
Jno. M'Kee ...	...	...	...	...		8	1½
Jas. Moffat ...	...	...	...	...		5	5
Thos. Wilson	...	...	...	...		5	5
Jas. M'Kee ...	...	...	...	paid		2	8½
Geo. M'Burney	...	...	...	...		5	5
Geo. Cowan	...	...	...	...		16	3
Thos. Martin	...	...	...	paid		11	4½
Wm. Martin	...	...	...	returned		2	8½

[This was after lord Glerawley had called in the arms he had supplied to the corps.]

1779. April 14. Resolved the earl of Clanwilliam be captain Rathfriland volunteers.

May 21. Resolved that James Waddel, esq., be capt. of this company and mr. Barber first lieut.

June 7th. Resolved that mr. Barber be capt. of this company.

July 24. Mr. John Thompson was elected first lieut. and mr. William Gordon second lieut.

Aug. 28th. Mr. John M'Bride was elected third lieut. and mr. Newsam ensign, and that Henry [Scott] be adjutant.

Jas. Scott to be sergt. major and And^{w}. Sloan a sergt. of this company.

Oct. 5th. Lord Glerawley resigned the office of colonel of this company.

Dec. 20. Lieut. Gordon resigned his office.

1781. Apl. 14. Lieut. M'Bride was elected first lieut. of the battalion and mr. Jas. Todd second lieut., who resigned.

The following resolutions, recommended at a meeting of officers who had been present at the Newry review on the 21st and 22nd of August [year 1780 is not recorded], have been adopted unanimously by the several corps underneath:—

Resolved—That under the British constitution, which we claim and are resolved to enjoy, it is the right of every subject to express freely his sentiments concerning the conduct of every branch of the legislature, but particularly that branch which derives its whole power and dignity from the people.

That when the liberty of the press is invaded, liberty itself is in danger, and when its delegated protectors seem to forget the ends of their delegation, it is the duty of their constituents to assist their recollection.

That we have heard with concern and astonishment that the house of commons of Ireland has adopted an alteration made by the privy council of England in the bill for the better regulation of the army of this kingdom, an alteration of the most alarming tendency, as it takes from both our houses of parliament the power of exercising that immediate and effectual control over the army which we consider as absolutely necessary for the freedom of Great Britain and Ireland.

That we consider the compliance of the house with the alteration made in the sugar bill by the English privy council reducing the proposed duty on lump sugar as an overthrow to the refinery of this kingdom, and an obstruction to that extension of its manufacture which might have been expected from a free export to the British settlements and colonies, and with the hopes of which we were insidiously led to amuse ourselves.

That we are firmly convinced that the influence of the crown has increased, is increasing, and ought to be diminished, and that the freedom of this country can only be preserved by the spirit of the people and the virtue of the house of commons.

That we therefore solemnly bind ourselves to use every legal and constitutional means in order to obtain as soon as possible a regulation of the army and an increase of the duty on refined sugar imported, and if such repeal or amendment shall not be obtained before the next election, we bind ourselves not to vote on that or any other occasion for any candidate who will not previously pledge himself to vote for and support these measures with all his power and ability, and we will on every occasion, and by every constitutional means in our power, oppose the re-election of such members as voted for these bills in their present form.

That the strenuous, though unsuccessful, efforts of the minority of the house of commons in defence of our constitution and commerce merit the warm thanks and firm support of every friend of his country.

That we are determined to persevere in the exercise of arms, and recommend the same resolution to our brethren in every part of the kingdom, and to as many others as have not yet sufficiently considered its necessity, and, rather than submit to the perpetual establishment of martial law in this country, we are ready to engage, as citizens and soldiers, to undergo the toil and discipline that may be necessary in order to support the police and to enforce the due execution of the law of this land.

That committee of correspondence be appointed in order to secure that co-operation of the volunteer corps of this kingdom which at the present period appears not only highly expedient but absolutely necessary.

That these resolutions be published.

Orier first volunteers	...	capt. Fran^{s}. Evans
Orier second „	...	Michael Wright
Tullyhappy ...	...	capt. James Dawson
Lisdrumhur ...	...	John Ingram
Tyrone Ditches and Acton		major Fran. Dobbs
Clare ...	...	capt. lieut. Alex. Patten
Armagh first	...	S. Maxwell
Lislooney ...	...	capt. Harris
Sheepbridge ...	...	Wm. Gordon
Rathfriland ...	...	Sam Barber
Banbridge ...	...	James Law
Lisburn true blues	...	Robert Burden
Lisburn fuzileers	...	Wm. T. Jones
Rekenny true blues	...	James Dean Swieting
Newry troop of rangers	...	Thomas Benson
„ first volunteers	...	Joseph Pollock
„ third „	...	David Bell

[Copied from original, in possession of miss F. M. M'Tear.]

A short notice of the corps approving of the above resolutions, and a record of reviews held at Newry, might prove interesting For this information I am indebted to dr. Crossle, Newry.

The first Orier volunteers were commanded by captain Francis Evans, who lived at Violet hill, and who, writing to the honorary colonel, the earl of Charlemont, in October, 1779, says:—"Our company consists at present of sixty privates, two sergeants, fife and drum, ensign, three lieutenants, and captain, and, if an addition of arms can be had, we shall be one hundred strong."

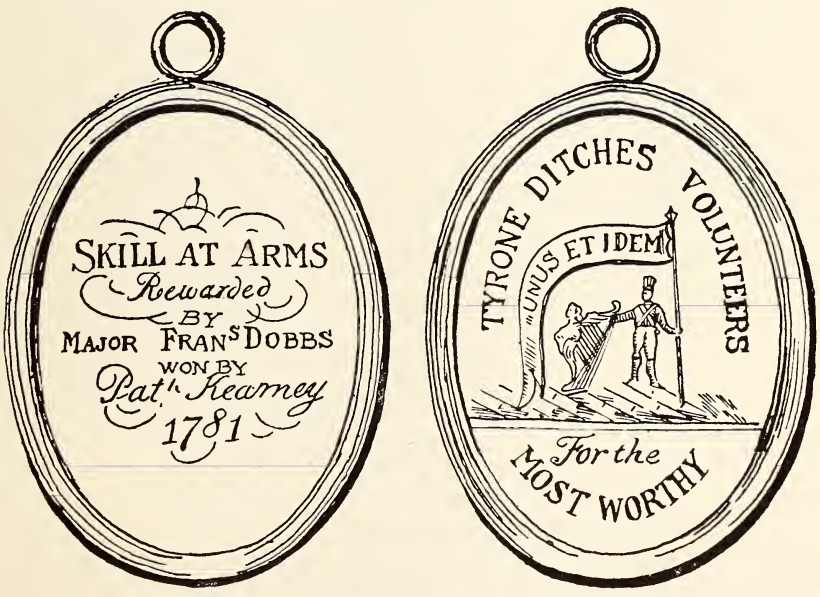
The second Orier, otherwise known as Orier grenadiers, were commanded by captain James Dawson, of Union lodge, Poyntzpass, who acted as secretary to the great Dungannon convention, and received the thanks of the meeting "for his readiness in undertaking the office, and for his particular attention and ability in the laborious duty thereof."

Of the Tullyhappy volunteers and Lisdrumhur volunteers, commanded by capt. Jas. Dawson and capt. John Ingram, I have no special information.

Tyrone Ditches and Acton volunteers, commanded by major Francis Dobbs, who was exercising officer at the Belfast review, 1781. Through the kindness of the high sheriff of Down, colonel Wallace, C.B., D.L., I am able to give an illustration of a medal of this corps.

Clare volunteers. No information.

(The numerous capitals have been omitted.)



REVERSE. *(full size).* OBVERSE.

SILVER MEDAL OF THE TYRONE DITCHES VOLUNTEERS.

(From original in possession of Colonel Wallace.)

(To be continued.)

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By John S. Crone.

(*Continued from page 108, vol xiii., part 3.*)

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(The famous anatomist born in Armagh).

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[REFERENCES :—A = Armagh Library ; A.C.B = Assembly's College, Belfast ; B = F. J. Bigger ; B.M = British Museum ; C = Compiler ; C—ll = A. A. Campbell ; C—lé = Dr. Crossle ; D = E. R. M'C. Dix ; G.L = Gilbert Library, Dublin ; I.C.E = Institute of Civil Engineers, London ; L.F = Lough Fea Library ; L.H.B = Linen Hall Library ; M = R. M'Kee ; M.C.D = Magee College, Derry ; P = R. Pillow, Armagh ; R.I.A = Royal Irish Academy ; S = W. S. Swanston ; T.C.D = Trinity College, Dublin ; Q = Quaritch.]

(Additions and corrections requested).

James MacHenry,

Author of "O'Halloran," "Hearts of Steel," etc., etc.

By Dr. W. Clarke-Robinson.

JAMES M'HENRY was born in Larne in 1785, as he tells us in a note to "O'Halloran" that he witnessed the fight in Larne streets between the Insurgents and the troops during the Insurrection of 1798, when he was a boy of 12 years old. He was the son of George M'Henry and Mary Smiley. Few, if any, of his father's race and name remain about Larne—they are scattered over different parts of Ireland and America—but his mother's people still flourish in the neighbourhood. She had for parents Sam Smiley, of Larne, and Christiana Robinson, of Cairncastle, and her brother John Smiley was grandfather of the present Sir Hugh Smiley, Baronet.

James M'Henry also tells us in his novels that he was educated as a resident pupil in the house of rev. J. Nicholson, of the seceding congregation in Larne, who removed, in the year 1801, to Berry Street Congregation in Belfast. This rev. Nicholson is affectionately pictured in *The Hearts of Steel* under the name of rev. M'Culloch; and at the end of *O'Halloran* the author appends a beautiful poem in honour of this same teacher, who, he says, first made him a poet—a poem which reminds us in its style of Goldsmith's picture of his own reverend father in *The Deserted Village.*

I have not been able to find out where James M'Henry obtained his medical degree, and I am informed authoritatively that his name does *not* appear in Trinity college, Dublin, nor in the royal college of surgeons, Ireland; nor yet in Glasgow nor Edinburgh. Possibly he may have taken his m.d. after he went to America.

He practiced medicine for a time in Belfast, about North street, and always seems to have been fond of letters and of intellectual society. He had also a vast love for the country, for he knew every glen, and wood, and burn, and cave, and mountain for miles and miles round Larne, most of his excursions being on foot or horseback. On some of his tours round Cairncastle he seems to have met and married a beautiful young girl of 16, a second cousin of his own, named Jane Robinson, of Fox Hall, who displaced his "first love, Anna, of the Inver's shore." In a poem on *A Scene on the Coast of Co.*

Antrim, he gives a picture of her woodland home at Fox Hall, built by my great grandfather, James Robinson, in 1771 :—

"'Midst pendant rocks o'erhung with wood,
Far from the busy haunts of men,
Yon briar-entangled trackless road
Leads to the wily Fox's den!

There, in the early morn of life,
Along the wildly pleasing shore,
I passed the sweetest of my days
In harmless mirth and joys of yore!"

James McHenry

The wedding, which took place about 1816, was long remembered as a famous event in the country, the bridegroom being just double the age of the fair young bride!

About 1820 dr. M'Henry published *O'Halloran, or the Insurgent Chief*, his most successful novel, describing some of the chief characters and events

about Larne during the Insurrection of 1798. In *O'Halloran* the author tries to steer an even keel between the Insurgents and the Loyalists. He leans to neither side, but he shows the injustice and oppression to which the people were subjected by unjust laws, and by selfish and unsympathetic magistrates and landlords and rulers. He shows the causes that made the Insurrection righteous in the eyes of an oppressed people; and he also shows the hopelessness of their attempts to wrest justice by force of arms from the Powers that were. He would doubtless have agreed with Goethe, who said, "There never yet has been a revolution but what was produced by the government and not by the people"—*i.e*, by the government refusing to deal fairly, or to make just concessions in the right time and spirit. Eighteen years after the first appearance of *O'Halloran*, that is, in 1838, we find the book has been published by six different London firms—five of them without the author's sanction! And five years later, in 1843, we find it re published by a John Henderson, of Belfast—with corrections, a complete revision, and a valuable appendix explaining the characters and scenes, by the author. This John Henderson was a Scotchman, settled in Belfast, and is still remembered by many of our citizens; he had a large family, and one of his daughters has long kept a book shop in Ann Street, near Church Lane. *O'Halloran, or the Insurgent Chief*, is really a work of art and genius; the story is fascinating from the very first; the interest never flags; the characters are kept well in hand, and are all perfectly natural and human; the author's knowledge of human nature, of the Ulster peasantry and dialect, and of the surrounding localities, is unsurpassed. After nearly ninety years the novel is still alive with pictures of reality, as well as with the history and life of the most interesting times through which our country has passed. O'Halloran, the chief character in the novel, was really Farrell, who is represented as occupying the tall castle on the inland side of the Shore Road at Ballygally —a structure built by a Scottish laird named John Shaw in 1624, and always known as "Shaw's Castle," until the fame of M'Henry's novel gradually changed the name to "O'Halloran's Castle"—another proof that fiction is stronger than fact!

About 1824 dr. M'Henry went to America, but returned to Larne in 1825, to take out his wife and two sons, Alexander and James—James being only six weeks old. They had a fearful passage of over six weeks, and were subjected to all sorts of privations. The "cabouse," or cooking-house, was washed overboard off the coast of Donegal, and my aunt, mrs. M'Henry, besides her own violent sickness, had to nurse her sick baby night and day, till her arms bore the marks for many months.

James M'Henry seems to have had the same passion for exploring America as he had for exploring the glens and hills around Larne, for we find him singing:—"Oft as by fair Ohio's side," etc. But his wife preferred a more

domestic life, and settled in Philadelphia, where she lived at 32 South Second Street, supervising the education of her four children:—Alexander, James, George, and Mary (mrs. Cox)—all of whom became famous in after life. Their father practiced medicine also in Philadelphia, but seemed to have a greater fondness of literature; and he became noted in America for the vigour with which he employed his pen as poet, novelist, playwright, and as the literary champion of his native land.

This feeling is strongly expressed in *The Hearts of Steel*, his second great novel. Its sub-title—*The Saxon and the Celt*—indicates its nature; for it tells of the English spoliation of Irish chiefs during the various English invasions. Colonel Rosendale is represented as an officer in the army of William iii., who, by his seizure of the estate of MacManus in Meath, became lord Rosendale; while MacManus fled to Glenariff, to nurse vengance on the English, and founded the secret society, *The Hearts of Steel*. But after much blood and torture the tale ends with Isabella, neice and heiress of MacManus, marrying a Rosendale, and thus bringing back the blood of MacManus to their native home in Meath.

The Hearts of Steel is full of moving incidents and hair-breadth escapes, and though less artistic than *O'Halloran*, both novels should be read and re-read again by all Ulstermen and women of to-day, for the reading of them again would help all creeds and classes now to understand and sympathise with each other's difficulties better than any other books I know of. The spirit that produced *The Hearts of Steel* is not yet dead; nor is the spirit of intolerant oppression that caused it dead either! But the sooner they play fair and then join hands, like Rosendale and MacManus, the better for all parties—as the author has well shown!

M'Henry generally spoke his mind without mincing words, and was thought to be "flighty" and too much of an idealist; he regarded Andrew Jackson as the foremost American patriot? He delighted to have men of letters at his board, and usually assumed the leadership. In Philadelphia he edited for some years *The American Monthly Magazine;* and he thus came in contact with the poet Longfellow, whose poems, during his student years, M'Henry published in this magazine, which was then the first of its kind in America.

Dr. M'Henry also wrote numerous other works, including such prose Tales as: "*The Wilderness or Braddock's Times;*" "*A Spectre of the Forest, or Annals of the Housatonic;*" "*The Betrothed of Wyoming;*" "*Meredith, or the Mystery of the Mischianza,*" a tale of the American Revolution; his longer poems include: "*Waltham,*" a Revolutionary Tale in 3 Cantos; "*The Antideluvians, or the World Destroyed,*" a narrative poem in 10 Books. And this heavy list is exclusive of his extant volume of

31 Poems, dedicated to sir James Mackintosh, M.P., which I received from his daughter, mrs. Mary M'Henry Cox, a few months before her recent death.[1] This volume contains *The Blessing of Friendship*, which is probably the best of his longer pieces; there are also some well-known local songs, such as *The Maid of Tobergill*. M'Henry's poems are often after the manner of Moore's, and deal more with outside nature than with internal character.

The poet's muse also drew him to the tragic stage: his principal tragedy, called *The Usurper*, was acted in Philadelphia by the best cast in the city for some two nights before an enthusiastic Irish-American audience; and the Mayor of Philadelphia, quite a literary man, wrote the prologue to the play. This was about the year 1829, when O'Connell's campaigns and the catholic emancipation act made Ireland the universal theme. But the manager of the theatre, F. C. Wemyss, being English, and not relishing the tone of *The Usurper*, prevented its further performance in his theatre. He was then accused of slighting "native talent," and of being an unpatriotic American, and had to defend himself against an angry crowd, and M'Henry transferred his drama to the theatre in Arch Street.

On the 18 October, 1842, dr. M'Henry was appointed American Consul at Derry, by President Tyler, and held the office till his death. His wife did not return with him to Ireland: she and her four children, in Philadelphia, grew and flourished with the growth of the city. M'Henry is said to have managed most of his consular business in Belfast, where his genial enthusiasm made him always welcome in literary circles; and where his son, James M'Henry, jun., found his wife—Lydia Gardner, whose brother, James Gardner, still conducts a business in Belfast. Riding in from Maxwellswalls, near Connor, to Larne, on a wet day, dr. M'Henry contracted an illness which developed rapidly. All the physicians about Larne called to offer their services to the distinguished doctor and author and consul, where he lay in Stewart's hotel, but all in vain; and the little maid in the hotel, 'tis said, seeing the blank faces of the retiring physicians, ran into the author's bedroom, saying: "Oh! Doctor, Doctor, I know you are going to die! and I am fearful, fearful for your immortal soul, Oh, Doctor, what about your soul?" "My dear girl," said he, quietly, "I am in great bodily pain, and every word costs me a pang, but my mind is at perfect ease; I know whom I have trusted. He who has led me in all my wanderings over sea and land will not now desert me at the last." And there "The Bard of Larne" died in his native town, on 21 July, 1845, at the age of 59 years. He was buried beside his mother, Mary Smiley, in the grounds of the old church, at Inver.

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[1] 3 Nov., 1906, at Wayne, Philadelphia.

The following inscription is on his grave :—

IN MEMORY OF

MARY SMILEY,

WIFE OF GEORGE M'HENRY.

Born 1765. Died June 2, 1827.

AND OF HER SON,

JAMES McHENRY, M.D.

Born Dec. 20, 1795. Died July 21, 1845.

Some dozen years ago his distinguished daughter, Mary M'Henry Cox (widow of J. Belangee Cox), of Philadelphia, gave his painting to her cousin, Sir Hugh Smiley, who very thoughtfully presented it to the local corporation, and it is now "skied" in the Larne Town Hall.

His most celebrated son was James M'Henry, who learned business in Philadelphia, then went to England, where he was one of the first importers of American produce. In Liverpool he was made the victim of a gigantic failure; but afterwards retrieving his position, he invited all his creditors to a dinner, and there in every man's napkin was a cheque for all his money and interest. This dramatic *coup* gave great confidence in young M'Henry's probity. He became financial agent to the queen of Spain; he floated the bonds for the American Great Western and Atlantic Railway; his reputation was extended by his lordly hospitality in his London mansion beside Holland house in Kensington. He was also agent for the empress Eugeniè of France; and it was to his Kensington mansion that Napoleon III. first went on coming to England after his defeat at Sedan in 1870, and in that Kensington mansion the French royalists often met; and there schemes were laid for the restoration of the young prince Imperial to the throne of France. But the Zulu assagai, by piercing the prince, frustrated the plans and saved the French Republic.

Local Historic Scraps.

I have culled the following extracts from an old scrap book placed in my hands by James MacCullough, of Carrickfergus.—EDITOR.

CARRICKFERGUS SPORTS.

This is to give notice that on Saturday the 25th instant [July 1766], there is an exceeding good new saddle to be run for on the Gallows Green near Carrickfergus by any Horse, Mare or Gelding (not less than two) the best of three Heats, and four Horses each Heat. Same day will be run for on said Course (as above) a very good new Whip, by any Horse, Mare or Gelding (not less than two) that never started for anything above the value of Half a Guinea. Likewise a very good Bridle by Garrons.—Horses that run for the saddle to be shown and entered on Friday the 25th with James MacElwain, and pay 1s 1d entrance, or pay Double at the Post. All Disputes to be decided by Judges to be Chosen on the day of the Running on the Course. On the Forenoon of the Day there is to be a fine new Shift to be run for in the Tower and a Handkerchief and Ribbon by young Women. All Horses and Riders to be ready about the Hour of three o'clock in the Afternoon to turn out at the beat of the Drum.

Dated 11th July, 1766.

On 11th June 1768. A saddle value Three half guineas run for on Gallows Green, by any Horse, Mare or Gelding best of three Heats entered at hour of 12 noon with James MacElwain with one shilling entrance fee; one horse only each competitor. Same day good plate mounted Whip Bridle and Spurs run for by Garrons; also fine head-dress & Ribbon by young girls. N.B. No cheat to be run.

On Wednesday 23rd April 1783 run for over the Green at Carrickfergus, a purse of three pounds free for anything catch weights best of three rounds, three heats each.

On Thursday, ten pounds for hunters that never won a sixpence at auy one time to carry twelve stone

On Friday a large sweepstakes for the beaten horses paying half a crown entrance all to go to the winner.

Horses etc to be entered with George Weir at ten o'clock on days of running paying for each one shilling a pound entrance-double at the post. Winner of £10 to pay 5/- for scales and straw and not less than two to start for any prize. Disputes to be determined by Judges appointed for the day. To start precisely at one o'clock and no more than half an hour between each heat.

BALLINTOY CASTLE.

To be sold by auction at Ballintoy, on Monday the 10th of August next [1795], the materials of the Castle, lately taken down, consisting of sound Old Oak, of various scantlings, from eighteen feet long, and nine inches square, downwards; Slates of excellent size and quality; Windows, doors, etc etc The sale will begin at ten o'clock, and the lots will be made agreeable to bidders.

28 July 1795

* * *

SMUGGLING IN BELFAST LOUGH.

On Saturday night last, a boat was dispatched, upon an information, from the Drake Sloop of war lying in the Harbour, in order to board a smuggling cutter off Bangor; the crew consisting of the master and four hand, made opposition, and shot the boatswain in attempting to board her, who died on the spot.—After which, the midshipman with the rest of the boats crew secured the whole, without any other damage than wounding one of the smugglers in the shoulder.

Belfast 2 April 1778

* * *

CONWAY'S CASTLE AT PORTMORE AND BALLINDERRY OAK.

To be sold for ready money, at Portmore in the Parish of Ballinderry, all the timber of Portmore stables, consisting chiefly of extraordinary good old Oak of all scantlings: And to be sold in Portmore Deer Park during the Summer season upland Oak, Ash, Alder, Birch, etc. The sale for the Timber of the Stables to be on Thursday and Saturday in every week until all is sold; the first day of sale to be on Thursday the fifth of May next (1763) and for the timber in the deer park, on every Monday and Wednesday. Dated this 16th April 1763—N.B.—The Bricks of said Stables are likewise to be disposed of.

* * *

O'NEILL OF CLANNABOY.

On the 2nd inst. [1809], Henry O'Neill of Ballinderry in the 79th year of his age. He was a lineal decendant of the first families of that name in Ulster, being the fifth from the great Con O'Neill, of Clanabouy. Independent of ancestry, the worth of his character can hardly be pourtrayed. He was a man of most refined and natural abilities, honest, openhearted, sincere, replete with integrity, and a lover of mankind. He lived a Christian and died one, trusting on his Redeemer for salvation

Morbum est corpus sed vivit.

KILLILEAGH HORSE-RACING AND COCK-FIGHTING

To be run for on the new Course of Killileagh, and County of Down, on Monday the 26th of April [1779] a Purse of £3 by any Horse, Mare or Gelding that never won the value of £10 at any one time, matches excepted, the best of three heats, three miles each heat, carrying 6st 7lb saddle and Bridle included.

On Tuesday the 27th, a large sweep, free for any Horse, &c Catch Weight.

On Wednesday the 28th, a Saddle, free for any Horse &c, carrying 9st., the best of three Heats, two miles each Heat.

On Friday the 30th, to be given by the Gentlemen, a purse of four or five Guineas.

Same Time a Main of 31 Cocks is to be fought between the County of Down and the County of Antrim, for four Guineas each, and sixty the Main or odd Battle—*N.B.* The Horses to start precisely at Eleven o'Clock.

Killileagh 1 April 1779

* * *

BELFAST POTTERY.

AT REDUCED PRICES.

TO BE SOLD AT THE POTTERY, BALLYMACARRETT,

OF A SUPERIOR QUALITY,

Butter Crocks, 1s. 1d. per dozen, Liverpool count.
Second do. do., 6½d. ditto.
Malt Kiln Tiles, 6s. 6d. ditto.
Ribs for do., 6s. 6d. ditto.
12 inch flooring
do., equal to flags } 1s. 6d. per yard.
Garden Pots, 1d. to 10d. each.

Chimney pots any shape on the shortest notice.—All orders left with Victor Coats, in Belfast, shall be duly attended to—who has as usual good starch for Bleachers, Hair Powder of different kinds, Essence of Lemon and Burgomot, Brown Powders and Beef Marrow Pomatum for thickening the Hair, equal to any imported, at the low price of 2s. 2d. per lb. in Pots.—Good allowance given to those Who buy to sell again.

* * *

WILLIAM BLAIR AND HIS TROUBLES.

(The following is inserted *verbatim et literatim* as we received it) :—

I Take the opportunity to let everyone know, that my wife compleated seven Roberys on her first husband, the eight Robery compleated on her second husband. Some takes part, but she Leaves nothing. There is two

Gentlemen, the one Recives money for her, the other puts it to Usery to the Devil; there is her Stepson he is holding her head till she receives the Bounty from the Beast. There is the Devil and the Beast and the Stepson Comming in for Sweeps but God knows who will get it.

March, 1788. WILLIAM BLAIR.

* * *

THE DONEGALL FAMILY.

On Monday [August 1769] when the agreeable news arrived of Lady Donegal being safely delivered of a son and Heir, Thomas Greg laid the Corner Foundation Stone at the Termination next the sea of the new Kay which he is building on the north side of the Dock of Belfast. This Kay is 320 feet in length, and which, when finished, will give great room for the Accomodation of a much greater Number of Ships, and in deeper water than heretofore; and Thomas Greg, in Commemoration of the Birth of Lord Chichester, hath called said Kay, Chichester Kay.

Carrickfergus, 22 August, 1769.

Having had an Account this Day of Lady Donegal's happy Delivery of a Son and Heir, the News was received with the greatest Demonstrations of Joy. The Deputy Recorder, the Sheriff, the Gentlemen of the Town and Corporation, his Lordship's Friends, assembled at the Market-House, before which a large Bonfire was lighted up, Fireworks played off, and Plenty of Ale and Punch distributed to the Commonalty; the Town was illuminated, and after the Gentlemen had drank Lord and Lady Donegal, Lord Chichester and the two young Ladies Healths around the Bonfire, amidst the loud Huzzas and Acclamations of the People, they retired into the Market House; where, having drank success to his Lordship in the Corporation and every other Toast suitable to the present joyful Occasion, and expressive of the sense we have of his Lordship's Ability and good Intention to promote the real Interest and Prosperity of the Corporation, the Night was concluded with Harmony, Mirth and good Humour.

* * *

DERRY LIBERALITY IN VOLUNTEER TIMES.

Whereas the Gentlemen of the Corporation of the City of Derry in Common Council assembled, on the 7th day of April, 1783, actuated by principles of humanity and benevolence peculiar to themselves, having taken into consideration the uncommon hardships of their Roman Catholic neighbours laboured under for a long series of years, by being exposed to the inclemency of the weather during the time of public worship; and having unanimously, and most generously resolved to grant a sum of not less than 50£ sterling for the purpose of erecting a Chapel for their use; We the

Roman Catholics of Derry do think ourselves called upon to testify in the most public manner, the deep sense of gratitude that we are impressed with, and that we shall ever entertain for so very humane and liberal a donation, which we deem to be the more laudable in itself, and the more honourable to the corporation of the city of Derry, as it was unsolicited on our part.

JOHN LYNCH,
Parish Priest of Derry.

* * *

THE DALWAY FAMILY.

It may be well to mention here some of the offices held by members of the Dalway family in connection with this county (Antrim).

John Dallwaye (1), who was married to Jane O'Byrne, granddaughter of Hugh O'Neill, Earl of Tyrone, was Mayor of Carrickfergus in 1592 and 1600, and in 1613 was M.P. for Bangor in the Irish Parliament.

John Dallway (2) was High Sheriff of the County Antrim in 1636.

John Dalway (3) was Mayor of Carrickfergus in 1660, 1661 and 1664.

Alexander Dalway was High Sheriff of County Antrim in 1662.

Colonel Robert Dalway was M.P. for the borough of Antrim in 1695.

Alexander Dalway was M.P. for Carrickfergus in 1715.

Robert Dalway was M.P. for Newry in 1721, and High Sheriff for the County of Dublin, 1740.

Marriott Dalway was M.P. for Carrickfergus from 1761-1768, and colonel of a volunteer regiment raised by himself.

Noah Dalway was M.P. for Carrickfergus in 1799, and was first Member for that borough to the Imperial Parliament.

Marriott Dalway was four times High-Sheriff for Carrickfergus, and last Mayor of that Borough.

Marriott Robert Dalway is the present M.P. for Carrickfergus.

* * *

RAIN STORM AT SHANE'S CASTLE.

Extract from a Letter from Shane's Castle, Thursday, 19 November, 1795:—

Last Tuesday night, about nine o'clock, a violent storm came on from the W.S.W. It continued with unabating fury until five the next morning, and so weighty as to resemble the fall of a water-spout;—in the afternoon of Tuesday the clouds appeared to be unusually overcharged with water, and seemed to threaten a very heavy partial fall of rain; but what renders this occurence somewhat extraordinary is, that instead of being local, the rain was

rather universal, the dreadful effects of it having been experienced at Castledawson, Killymurries, Broughshane, Kells, and all around this neighbourhood, having swept away bridges, cattle and linen cloth from bleach-yards, besides doing considerable damage to machinery adjoining the rivers in many parts of the country. At six o'clock yesterday morning the inhabitants of this place were alarmed with a dreadful inundation of water which poured in upon them from the country in the most awful manner—by seven o'clock the water was from a foot to three feet in depth in the street of Shane's Castle to the great injury and annoyance of the inhabitants, whose houses are principally below the level of the street. Happily an opening of about eight feet was effected in the wall next to the Lake, and by that means the water carried off by ten o'clock.

One of Lord O'Neill's beautiful bridges in his Lordship's park had three of its centre arches swept away, the river Main having risen far beyond what had been remembered; upon the whole, the sight was awfully sublime, particularly on the part of that great river, in progress through his Lordship's improvements.—I am sorry to add, that I have this instant been informed, a number of lives were lost some miles from hence in endeavouring to save their properties.—Travellers had better be cautious in passing along bridges that have been partly carried away on this occasion, and over which temporary roads have been executed in an insecure manner.

* * *

A MacDONNELL FEUD IN THE GLENS.

Whereas John, Coll. and Charles MacDonnell of Killmore, Parish of Laid, County of Antrim, Alexander MacDonnell of Ballycastle with others, the 11th inst [June 1789] did most outrageously and feloniously fire upon and wound us in a most inhuman and blood-thirsty manner; we beg and request that all Philanthrophists (and those that would wish to bring the perpetrators of such a horrid and unprecedented barbarity to codign punishment) will exert themselves in lodging the above MacDonnell's in any of His Majesty's Gaols, to be dealt with according to Law. We return our sincere thanks to Alex MacAuley of Glanvil, and David MacKillop of Glenarm, for their spirited exertions in attempting to bring the aforesaid MacDonnells and assistants to trial.

RANDAL MACALISTER.
ALEX. MACALISTER, senr. x his mark.
Glenariff, ALEX. MACALISTER, junr. x his mark
27 June 1789 HUGH O'MULVENAN x his mark.
ALEXANDER MACVEY.

Whereas, an advertisement appeared in the Belfast Paper of the 3rd inst. [June 1789] charging John and Coll MacDonnell with the commission of several offences; and calling for public assistance to apprehend them.—These Gentlemen think it their duty to mention in this public manner that they have given bail to submit their case to the decision of the law, previous to the publication of the said advertisement; a circumstance which they humbly presume should have rendered the insertion of their names not only unnecessary but improper.

Moreover, they apprehend that Randal MacAlister and his associates were the aggressors in the unhappy riot alluded to; and as several of these persons have been indicted without either being apprehended or giving bail, it is hoped that some of the general philanthrophy may be exerted in bringing the said felons to condign punishment.—Kilmore, 16th July, 1789.

JOHN MACDONNELL.
COLL MACDONNELL.

* * *

REV. JAMES MacCARY, OF CARRICKFERGUS.

Carrickfergus, 20th July, 1796.

The Public are requested to believe that the principal motive that induced the Rev. James MacCary, R. Catholic Clergyman of Carrickfergus, to go to Dublin was the unanimous request of many of his Hearers, being Claimants to Mr. Hutchenson's Charity, in order to bring them information from the offices of Messrs. Harris and Brien whether it was requisite to re-carry said claims from said office to be produced at the Court of Inquiry, to be holden in Carrickfergus, for the trial of the justice and legality of said claims.

The Public is likewise misinformed in believing that the above said Rev. Clergyman became a minister of any sect—his Catholic Priesthood he holds, and will, with the Grace of God, until death.

The Public is misinformed if they believe that the above said Rev. Clergyman ever was an informer of any individual being a member of the Societies of United Irishmen, Defenders or Orangemen. All the other fallacies, by infamy and calumnies, maliciously and enviously, the said Clergyman is grossly and falsely accused of, by any person or persons whatsoever, he challenges any one in the world to make appear against him, by any true witness; or anything against Church or State, as by law established; or of being injurious to any individual—declaring himself, until death, a lover of God, of his faith in his Priesthood, of his good King, and all benign laws, and of his country, and all mankind—subscribing his name to all the abovesaid.

JAMES MacCARY,
Roman Catholic Clergyman of Carrickfergus and Larne.

A NEW BOOK — Such never published.

The Sure Way to Heaven, and published by the Rev. James Mathew MacCary, Catholic Parish Priest of Carrickfergus; and sold for a small price by Messrs. Henry and Thomas Maguire, at the shop, corner of Bridge Street, Downpatrick; in which the Materialist, the Atheist, the Mahometan, the Turk, the Jew, the blasphemies of Thomas Pain, the sophistry of his Condisciples, the fallacies of his Anti-Christian Disciples, all Liars and the Devil their Master—in a eulogistic, logical, philosophical and true Christian dogmatical style—are———by the above said Reverned Author—said Book, by sound rational Arguments, demonstrates to the meanest apprehensive Capacity the eternal Existence of one God, the Divinity of Jesus Christ—the Immortality of the rational soul of Man, &c., &c., &c.—1792.

[MacCary was subsequently unfrocked and disgraced, and died a buckle-beggar in Smithfield, Belfast.—Ed.]

* * *

JOHN ABERNETHY, OF TEMPLEPATRICK.

In the Press, and speedily will be publsihed

1795. PHILALETHES;—

Being an attempt to answer the objections and arguments of Mr. Paine against Divine Revelation. By J. Abernathy. To be had at Mr. Storey's Printing-Office, Belfast; and at the houses of the Ministers of the Presbytery of Templepatrick. Price, 1s. 1d.

* * *

THE BRICE, OR BRUCE, FAMILY.

Office of Arms,
1st June. 1831.

The King has been graciously pleased to give and grant to Edward Brice, of Kilroot, in the County of Antrim, Esq., his Majesty's Royal license and authority that he, and the issue of his father, may take and use the surname of Bruce, instead of that of Brice; and also may use and bear the armorial ensigns of Bruce, instead of that of Brice, to commemorate his descent from the noble and ancient family of Bruce, of Airth, in the county of Stirling, in Scotland, provided his Majesty's concession and declaration be recorded in the Office of Ulster King of Arms in Ireland, to the end that the Officers of Arms there, and all others, may take full notice, and have knowledge thereof; which has been done accordingly.

William Betham,
Ulster King of Arms.

Miscellanea.

IRISH HARPERS.

"Among the many wandering minstrels to whom Scotland is acknowledged to be indebted for the importation of Irish music may be enumerated in modern times O'Cahan, the 'famous Irish harper,' as he is termed by Boswell in his 'Journal of a tour through the Hebrides,' and Laurence, brother of Thomas O'Conellan, a celebrated Irish composer. The latter was born at Cloonamahon, in the county of Sligo, early in the seventeenth century, and died at Loughgur, in the county of Limerick, some time previous to the year 1700. After his death, his brother Laurence went to Scotland, bringing with him several of the deceased bard's compositions. Of these, two, from their celebrity, deserve particular notice—viz.: 'Planxty Davis,' since well known as the 'Battle of Killicranky,' and a prelude to the 'Breach of Aughrim,' universally admired under the name of 'Farewell to Loughaber.' According to tradition, O'Conellan composed upwards of seven hundred airs, which he played on the harp, but of these comparatively few have been preserved."—*Hardiman's "Irish Minstrelsy," p. 178.*

"Gunn, of Edinburgh, in his 'Historical Enquiry Respecting the Performance of the Harp in the Highlands of Scotland,' printed in 1807, says:—'I have frequently heard it related of O'Cahan, the celebrated Irish harper, that he very commonly drew tears from his auditors. During my residence at Cambridge, Manini, our first violin, often spoke of the performance of O'Cahan with great rapture, assuring me that, together with an astonishing variety of other things, he could, although blind, play with great accuracy and fine effect the first treble and bass of many of Corelli's concertos in concert with the other instruments.' The strains of Patrick Quinn, an old Irish harper, who performed publicly in Dublin in 1809, are still remembered with delight."—*Hardiman's "Irish Minstrelsy," p. 181.*

"It is not, perhaps, going too far to say that, but for the patriotic exertions of Edward Bunting and the gentlemen of Belfast in 1792, and of the talented but eccentric John Bernard Trotter in Dublin in 1809, the Irish harp would now be numbered with the things that were, and 'the memory of its form and materials' preserved only by the antiquary or historian."—*Hardiman's "Irish Minstrelsy," p. 183.*

NAMES OF LOCAL RIVERS.

There is a river called the Four mile burn in Donegore parish. It would be about four Irish miles from Massereene fort, on the way to Carrickfergus. Then there is the Six mile water. On the same route this would be over six English miles from Antrim and about nine from Carrick, or six Irish. The likely route to cross this river between these two places would be near "Shaw's fort," in the grange of Ballywalter. The Four mile burn would then be crossed as well. The Three mile water is the name on an old map for the river between Jordanstown and the West division of Carrick (called the Silver stream in some maps), which is about three English miles from Carrick. Its proper name was Lis-na-Seamar, [the river] of the fort of the shamrock. Then we have the Mile water, now in Belfast city on the Shore road, one mile from the centre of the town. These names are an interesting survival of the times when soldiers and armies passed frequently between Masserreene and Belfast and Carrickfergus. Of course, the proper name of the river now commonly called Six mile water is Abhain na bh feadh (owen-na-view), the river of rushes (the ancient name was Ollarbha), and this name should be preserved and used commonly. The name of the river through Carnmoney is Glaise na mbradan (Glashabradan), the stream of the salmon. It flows past

Gleann-Gormlaithe and Carnmoney church, entering Belfast lough at the White house. I am unable to give the proper names of the Mile water or the Four mile burn. Perhaps, someone else can? Of course, these rivers and streams, as well as having an ancient importance, are now invaluable to modern industries and requirements.

The Forth river, from the Falls through Belfast, was, doubtless, so called by reason of the number of forts on its banks.

The Abainn bhara (Owen-varra) is the name of what in English is called the Black-staff, a literal translation (the river of the stake or staff). This river was probably staked in at some time to preserve the banks, and may have been forded by staked causeways.

F. J. B.

THE REV. ALEXANDER NEILSON'S GRAVE IN BALLYRONEY MEETING-HOUSE GREEN.

The Neilsons were relatives of my own. Amongst our family papers I found many references to the minister of Ballyroney and his family, more especially his famous son, Samuel, of '98, editor and proprietor of the *Northern Star*. I visited this graveyard several times in quest of the grave of Alexander Neilson, but could not find it. Built into the meeting-house I saw the stone with *A. Neilson, A.D., 1756*, but the present minister did not answer my queries, and "the oldest inhabitant" did not enlighten me as to the burial place of the most illustrious of the ministers of old Ballyroney. I was left as if it did not exist. Still I pursued my quest until I was rewarded. Near the west fence of the green, in company with my friend J. M. Macrory, of Enagh, I noticed a heavy slate slab, face downwards, thrown carelessly into a hollow and quite neglected and overgrown. My appeal to some harvesters for assistance brought cheerful help. Robert Davison, of Seafin, and his co-workers, lent ready aid. I never yet in Ireland was refused assistance in my researches by the labouring man. The stone was quickly turned over, and there, sure enough, was the inscription recording the life work and death of Alexander Neilson, and also of his predecessor, Robert Thomson, who for fifteen years had "laboured in ye Gospel of Christ in this Congregation." Minister and session had seen and allowed this simple, pious memorial of two of their ministers quite recently cast aside without one word of protest. *Sic vitæ.* It had originally been placed over the graves of Thomson and Neilson in the plot now enclosed by the Heron family. I wrote to Dr. Heron on the subject, and he at once had the slab placed in its original position marking the graves of two worthy men. I trust it may long remain there and be doubly valued and esteemed for the passing indignity it has suffered. When will people learn that graves and death monuments belong not to the living but to the dead, and that the living are only their guardians and trustees, and that such trusts are sacred, and any violation of them is sacrilege!

The following is the inscription on the stone, which is a full-sized heavy slate, cut for lying on a grave:—

Here Resteth in the Lord the Body of the Rev. Robt. Thomson who after 15 Years Labour in Ye Gospel of Christ in this Congregation Departed this Life in the 52nd Year of his Age and 24th Day of Septr 1743.

Also the Body of the Revd. Alexr. Neilson, who Departed this Life May 8th 1782 after 30 Years Labour in this Congn. Aged 68 Years.

FRANCIS JOSEPH BIGGER.

CLONFEACLE CROSS--COUNTY TIR-EOGHAN.

This ancient cross is at present almost buried in the graveyard. I am doing what I can, with the assistance of my friend *Enrí ua Tuathail*, of Moy, to have it restored on a suitable base and set up in a proper place. We cannot stand bye and see our ancient crosses neglected nor suffer them any longer to lie uncared for or cast down. In the near future I hope to describe it more fully and record its restoration.

FRANCIS JOSEPH BIGGER.

TEMPLEPATRICK PARISH.

The graveyards at Molusk and Templepatrick were long neglected, but are now in fairly good order. Quietly and without any fuss I have had all the old stones in both yards straightened and set upright, and something like decency and order brought about. Knowing them familiarly this was an easy task done judiciously and with every care. There is still something more to do. I have had the slabs of the Hopes, and Kilpatricks, and Biggers recut, and inscriptions added as opportunity was afforded me. The Orr one has yet to be done. Samuel Thomson, the poet, I would like to remember. Will any one assist me in this? Some time, if I live long enough, I will write these parish memoirs—people I have known and heard of. Meantime, I would like appreciative visitors to see Molusk and Templepatrick graveyards.

FRANCIS JOSEPH BIGGER.

BISHOP STUART'S GRAVE IN BUN-NA-MARGIE.

This grave, in the north-east corner of the old chapel of the friary at Bun-na-Margie, adjoining the altar on the gospel side, had fallen into a disgraceful condition through neglect and want of care. I made an appeal for funds to have it restored to its original condition. My appeal was at once responded to, and the work was carried out without delay. I had the grave slab mounted on a suitable base of built stone, and the lettering, which was almost obliterated, deeply recut and the date added. The following is the inscription, which will now last for many years :—

HERE LIETH THE
BODIES OF CAPTAIN
STUART OF DUN
DERMOND AND FAMILY
AND FRANCIS STUART
BISHOP OF DOWN
AND CONNOR
WHO DIED 1750

At the same time, with the permission of the Ballycastle District Council, I placed a strong iron railing across the east window to prevent traffic that way over the old altar and so compel visitors to enter by the west end, and thus prevent further desecration and destruction. Monsignor O'Laverty gives a biographical sketch of Bishop Stuart in his

diocesan history. It was a pleasure to me to preserve his monument from utter destruction and entire oblivion. I consider this a worthy piece of practical antiquarian work in every way.

The following sent me subscriptions :—

Bishop Henry ...	...	...	£1 0 0
Hugh MacEvoy, Glenarm ...	...	...	2 6
Rev. J. Laverty, Portglenone	...	...	10 0
John Millar, Belfast ...	...	...	2 6
James Millar, Belfast ...	...	...	2 6
Rev. H. J. Murray, Belfast...	...	...	5 0
James O'Toole, Larne (collected)	...	...	1 10 0
Stephen Clarke, Ballycastle	...	...	5 0
Total ...	...	...	£3 17 6

Paid stone carver, builder, blacksmith and workmen..... £3 17 6

FRANCIS JOSEPH BIGGER.

P.S.—It is a great pleasure to me to have such friends as *Seamus ua Tuathail*, of Larne, ever ready to assist in a worthy Irish cause. I have never met him, but we have often assisted each other.

GAME IN BALLYMACARRETT IN 1768.

Whereas, of late many persons have made a practice of trespassing on the lands of Ballymacarrett and destroying game thereon. Mrs. Frances Pottinger, of Mount Pottinger, gives this publick notice that she will for the future prosecute, with the utmost rigour of the law, all such persons as shall hereafter be guilty of such practices without a written order under her hand for that purpose first obtained.—Dated Sept., 1768.

News-Letter, 2 January, 1769.

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35	2 9 6	3 2 8	3 13 7	4 11 9	6 4 4
40	2 17 7	3 17 2	4 14 6	6 6 5	...
45	3 7 10	4 18 11	6 9 8	...	...
50	4 1 8	6 14 9	...	...	...
55	5 1 2	...	...	...	...

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Year.	No. of Policies in force.	Existing Assurances.	Premiums and Interest (less Income Tax).	Tota Funds.
1893	20,674	£10.966,349	£435,562	£3,554,744
1898	24,379	12,383 668	480,545	4,068,264
1903	27,582	13,400,120	543,376	4,851,240
1908	30,742	14,170,904	621,069	5,481,108

Belfast Office: 6 DONEGALL SQUARE NORTH.

J. HOPE JOHNSTON, District Secretary.

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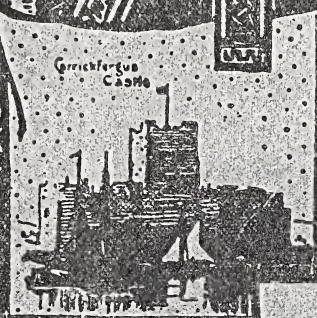

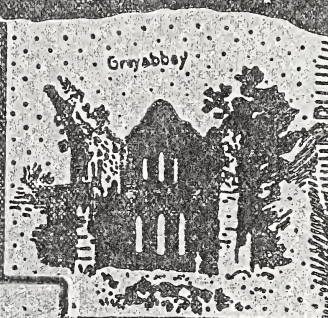

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Seal of Hugh O'Neill, King of Ulster

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VOL. XIV. NOVEMBER, 1908. No. 4.

The Vestry Books of the Parish of Down.

1703-1828.

BY EDWARD PARKINSON, DOWNPATRICK.

THE duties of churchwardens and vestries in the present days are strictly of an ecclesiastical character, and confined to the services of the church, the care of the church itself, and the graveyard attached thereto. In earlier days, however, in addition, they were entrusted with the duties which are now carried out by the county and district councils, and also by the urban councils. Hence it is that the old records of a parish possess an interest to those not directly connected therewith, as such records disclose, in a great measure, the way in which county and municipal affairs were carried out in days gone by.

The first post reformation parish church in Down was erected about the year 1560, on the site of the present one, but not so large. The present church was erected in the year 1735, as hereafter detailed.

Upon the occasion of the visit of king John to Downpatrick in 1210, the bishop of Down read to the king extracts from ancient documents relating to the see of Down, and in which mention is made of "the parish church of said city." It is believed the present church, as well as that erected in 1560, occupies the site of one of the early religious houses of Downpatrick, probably that of st. Brigid's. The *Annals of Ulster*, under date 1006 A.D., record that "Matadhan, son of Domnall, king of Ulidia, was killed by the Torc in st. Bridget's church in the middle of Dundalethglass," the ancient ecclesiastical name of Downpatrick.

The earliest vestry book of the parish of Down commences with the year 1701. The records from that year until 1768 are contained in one book.

They are not confined to the reports of the vestry meetings alone, but contain records of christenings, marriages and deaths, and other matters of a parochial and, indeed, of a diocesan nature. Those from 1768 till 1828 are contained in a second book; but this contains no records of births, marriages or deaths. In the former, under date of April, 1754, the following appears:—mem., registry of marriages in the parish of Downe not continued in this book because entred in a registry lately provided by said parish for sd. purpose, &c, and in the custody of Busby MacClune, clerk of sd. parish. April 10, 1754, d. m., curte, Downe." The initials, D. M., are those of the rev. Daniel Matthews, the then curate. The entire entry is in his handwriting.

In the several entries of births the occupation of the parents, of marriages of the contracting parties, and of deaths of the deceased, is given; and some of those occupations sound strange to present-day ears. For instance, there are entries relating to "fidlers," "hatters," "bang beggars," "hearthmoney man," "ale drapers," &c. The word "draper," in those days, had a much wider significance than at present, and meant a manufacturer, and consequently "ale draper" would correspond with a brewer of the present day.

The brewing of ale in Downpatrick was one of its earliest manufactures, and seems to have been an established trade at all events from the eleventh century. In a poem of that period, descriptive of the exploits of prince Cano (who died A.D. 687), the following occurs:—

> "Ale is drunk around loch Cuan;
> It is drunk out of deep horns
> In Magh Inis by the Ultonions,
> Whence laughter arises to loud exultation."

Loch Cuan and Magh Inis were the ancient names of Strangford lough and the barony of Lecale respectively. The patent roll of 3, Henry IV. contains a petition from the "prior of the house of st. John of the English near the city of Down in Ulster," in which it is stated that the prior and his predecessors were seized, in right of their charter from sir John de Courcy, of two measures of ale from every brewing of ale in the city of Down. Up till the latter end of the last century there were several breweries in Downpatrick. The rere of the Down hunt arms hotel is still locally known as "Saul's brewery," and the laundry in Stream street as the "old brewery."

The register of marriages is headed—"A register of all the marriages in ye parishes of Downe and Saul. Jan. 30, 170½." The earliest record is under date 1701, and is as follows:—"Edmiston—Mercer. James Edmiston and Ann Mercer, ye daughter of Alex. Mercer, of Downpatrick, were married Octr. 23." This register also contains several records of parties "renouncing the errors of popery." For example, "January the 29th, 1733. Jane Tumilty, of the parish of Down, renounced the errors of popery in the

market house, the place appointed for prayers while the church is rebuilding, and the same day the said Jane was married by license to Alexander MacKenzie, of Down, by the rev. mr. Henry Daniel, curt. of Down." 1 June, 1742. "Catherine, the daughter of Thomas Russell, made a publick renounciation of the errors of popery, and was afterwards married to Wm Lee, dragoon in captain Norton's troope, by the rev. Hugh Tisdall, curate of Downe." The vast majority of persons so renouncing were women, and as the entry of their renunciation contains an entry of their marriage, it leads us to suppose that the "renunciation" was solely the outcome of the penal laws.

The records of births commence in 1733. They are headed "christenings," and give both the date of birth and also of baptism. The following entry is illustrative of the fact that the early records of a parish were not confined to members of what was then the established religion:—"Denvir, Elizabeth, daughter to Patrick and Mary Denvir, papists, born and baptized ye first of October" (1733). This was, doubtless, to evade some penal enactment.

The records of deaths commence in 1718, and contain entries of burials not only in the burial ground attached to the church, but also in the cathedral ground and elsewhere. Some of the entries are rather vague. For example, under date 31 Aug., 1741:—"One Fitzsimons, from or near Clough, was buried at ye abbey." "One Russell, a woman, buried in ye low churchyard from Bryansford, Nov., 1741." The low churchyard referred to is the one attached to the parish church, in contradistinction to the one attached to the cathedral, or "the abbey," as it is more generally called in the records. The following entry is of interest:—"On Thursday, the 3rd Sep., 1741, dyed the rev. mr. Rowd. Hannat, of Loughmoney, priest of Saul, and buried the 5 Sep. following."

A number of pages are taken up with entries relating to "briefs" read in the church by, or on behalf of, the parties named therein, the amount collected and how disposed of. These briefs were authorities granted by the king, authorising the holders of them to collect for the object named therein. These objects were not only for building and repairing churches, but also for compensation for destruction of property by fire, and other purposes. The entries of these briefs show that the petitioners were from almost every county in Ireland; and also that many people in those days considered they were doing a charitable act by contributing bad money, as several of the entries refer to "raps" being included in the amount collected. The following is the most interesting of the entries relating to the briefs:—"The brief of Henry Thomas, of Rathcormack, in the county of Cork, one of those who was sentenced to dye in Gallway, till relieved by the glorious victory of the Boyne, was read in ye session house, ye place of divine worship, on Sunday, July ye 29th, 1733, the parish church being then puled down in order to be rebuilt, and the sum of ten shillings and sixpence three farthings was collected for

him, wch sum was paid unto Edward Egan, his s^ervt^, who came with the brief. In witness whereof he has hereunto set his hand, this 30 day of July, 1733. Edward his X mark Egan."

The two pages following the last extract contain "A list of the poor widows and objects returned by the minister and churchwardens at ye q^r^ sess^ns^, Jany., 1733, in order to be exempted from hearthmoney." This list contains the names of parties not only in the town and demesne of Down, but also in the several townlands comprising the parish. Hearthmoney was a tax imposed by an act of the Irish parliament in 1662, whereby "every dwelling and other house and edifice that are, or hereafter shall be, erected within this kingdom of Ireland," save those excepted by the act were charged with the annual payment of 2/- stg. "for every fire-hearth and other place used for firing, and stoves within every such house and edifice." Any person "who lived upon alms, and is not able to get his or her living by his or her work and labour," were exempted from the tax, as were also all houses which two justices of the peace should certify were not of the annual value of 8/-. By a subsequent act passed in 1665, it was enacted that it should only be widows who could claim exemption on production of such certificate. The "objects" mentioned in the foregoing list were, no doubt, those "who lived upon alms," and were not able "to get his or her living by his or her work and labour." The yearly returns prepared for the collection of this tax are most interesting, giving, as they do, a correct return of the inhabitants for the periods covered, and also to a certain extent their financial condition, which could, more or less, be estimated by the number of "fire-hearths" in their houses.

Several pages are also taken up with particulars of installations of the bishops, deans, and other dignitaries of the cathedral of Down, an account of which appeared in vol. 4, *U. J. A.*, page 236.

The following entries appear on a page by themselves:—"Our bells was hunge ye 27 of Agust, 1718." "The bells were hung the 27th of August, 1718." The latter entry is in a different handwriting from the first, and was evidently inserted by some one anxious to display his newer grammar and orthography. There is nothing in the minutes of the vestry to show who presented the bells; but the record of the manor and borough of Downpatrick for this period furnish the information, as the following extract shows:—"The bounds, privileges and customs of the manor and liberties of Downpatrick, presented by the grand jury of the said manor at a court leet therein, holden on Tuesday, the twenty-second day of October, in the year of our Lord God one thousand seven hundred and twenty-eight, and in the second year of the reign of our sovereign lord, George the second of Great Britain, France, and Ireland, king, defender of the faith, &c., before Brice Magee, gent, seneschal of said manors, &c." The record then sets forth the several

townlands comprised in the manor, the rights, etc., of the lord of the manor, the fairs and markets held in Downpatrick, and the tolls and customs paid, particulars of the manor mills, the sums payable for trespass "within the said manr. upon comon pasture," and concludes as follows:—"And whereas the town of Downpatrick stands highly indebted to the memory of the lady Elizabeth Cromwell[1] for many encouragements and publick works:

As the building of a new market house,[2] anno 1686;

For giving ground to build the session house and house of correction,[3]

also for giving ground and a castle[4] to this county to build a gaol,

likewise for giving land to the crowne to build a horse barrack[5] on.

We are not less obliged to the right hon. Edward Southwell,[6] esq., his majesty's principal secretary of state, and one of his most honble privy council for this kingdom, and now lord of this manor, for the continued encouragements he has given this place since he was master thereof, particularly:—

1. For encouraging this towne by granting leases of lives renewable, which generally before were for a term of years.

2. By promoting a better sort of building, more ornamental and more durable.

3. By procuring two very good bells for our parish church.

4. By procuring a custom house to be settled in this towne, and building a Key and store house at Quoil.

5. By erecting a clock house and a clock[7] at very considerable expense.

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[1] The lady Elizabeth Cromwell was the only child of colonel Vere Essex Cromwell, the fourth and last earl of Ardglass. She married in 1703 Edward Southwell, a member of the privy council.

[2] The market house occupied the site of the present assembly rooms, and was removed in 1882.

[3] The sessions house occupied the site of the present court house. The survey of 1708 thus describes it:—"A good, convenient session h. Hath apartmts. for grand and petty jury and a private room for the judges." House of correction.—This is now occupied by the members of the Down hunt, and immediately adjoins the court house. It is described in the survey of 1708:—"House of correction and workhouse.—A good, strong, well timbered and slated pile of building." From 1746 till 1798 it was used as the county gaol.

[4] This castle was the one erected by sir John de Courcy about 1178, and occupied the site of the present post office, parochial school, &c. It was used as a gaol for the county up till about 1746. In 1708 "Fran. Shaw" was returned as gaoler. The castle was entirely demolished in 1840, when Church street was made.

[5] The horse barrack was what is now known as "Saul terrace." In 1774 these barracks were taken over and converted into the county infirmary. In 1834, on the completion of the present infirmary, the old horse barracks were sold, and purchased by the late John Saul, hence the name "Saul terrace."

[6] He married Elizabeth Cromwell, as stated in note [1].

[7] The clock was erected at the corner of De Courcy's castle, facing English street, and was taken down when the castle was demolished, as stated in note [4]. The clock was re-erected in the parish church tower, where it remained until a few years ago.

6. By an exchange for the glebe with the present dean of Downe, giving a certain and convenient way to our parish church, which before was upon permission, and at the same time giving ground and contributing to build the charity school house, anno 1726.

7. By building of shambles, anno 1719.

8 By encouraging the paving of the streets of this town; began anno 1727.

9. And, lastly, we do present that these our acknowledgments of the many favours we have received from the aforesaid lady Elizabeth Cromwell and the said Edward Southwell, esq., our present landlord, be, as a token of our gratitude, entered amongst the records of this ancient borough, that the same may be made known to our posterity."

It will be seen from the foregoing extract that amongst other things Edward Southwell had, by an exchange with the dean of Down, given a right of way to the parish church. Although the facts connected therewith do not properly come within the scope of our present article, yet, as they are of more than passing interest, we will digress a little to record them. The right of way referred to is what is now known as Church avenue. It and the premises occupied at present by mrs. M'Cutcheon, and extending backwards to the churchyard wall, were formerly known as the "dean's tenement."

In the survey of Downpatrick made in the year 1708 the dimensions of the dean's tenement are given as—frontage 34 feet, rear 38 feet, and depth 206 feet. The rev. dean M'Neall, then dean of Down, is returned as owner, but the tenement is stated to have been then untenanted.

By the charter of James I. (20 July, 1610), by which the cathedral of Down was incorporated, there were "granted unto John Gibson, 'master of artes,' the first and originall deanery of the cathedrall church of the Holy Trinitie of Downe," several rectories and vicarages, including that of Down.

By an inquisition held at Downpatrick on the 15th August, 1619, it was ascertained that "the said rectorie and vicarage of Downe have had antiently thereunto rightfully belonging several lands in and about Downpatrick," and that "to the glybes of the said church doth belong a parcell of land lying round the church of Downe."

In the petition to the lord justices presented in the year 1726, hereafter referred to, it is stated "that the rectors of the said parish have long enjoyed in the said town of Down a piece of ground as a glebe, containing in front , and in depth , and on which a small tenement was erected, formerly used as a stable," and further on it is stated that "upon another part of the same, close by the said way, a charity school has been erected for instructing the poor children of the said town." The "way" here referred to is that now known as Church avenue. For some years previous to the date of this petition the inhabitants of the town had been permitted to go through the

dean's tenement "as the best access to the parish church," the only other access previously thereto being from Bridge street, then known as "Fryar's lane."

It will be observed from the petition that "the rectors of Down" were possessed of the tenement, but it must be borne in mind that from shortly after the date of the charter incorporating the cathedral to the disestablishment of the Irish church the dean of Down was also rector of Down. No deanery was ever erected on this tenement, owing, no doubt, to its immediately adjoining the old castle of Downpatrick, then used as the gaol for the county.

Ralph Lambert, dean of Down 1709 to 1717, being anxious to provide a residence for the deans of Down, entered into negotiations with Edward Southwell with the object of acquiring a suitable site.

The promotion of dean Lambert to the bishopric of Dromore stopped these negotiations, and nothing seems to have been done during the period his successor (rev. Benjamin Pratt) was dean. Dean Pratt was succeeded in 1722 by the rev. Charles Fairfax, who, being anxious to carry out the idea of dean Lambert in erecting a suitable deanery, convened a meeting of the dean and chapter of Down to consider the matter. The following is the record of the proceedings at that meeting:—

Cathedral of Down, Sep. 20, 1722.

The rev. Charles Fairfax, dean of Down, having an intention to exchange the present glebe of the parish of Down with the right honble. Edward Southwell for other lands, did summon the several members of the chapter of Down to attend him this day to consult about the said exchange, and did propose two things to their consideration when they were assembled in chapter.

First, To inquire what is the real value of the glebe.

Secondly, What exchange would be most beneficial to his successors in the church?

The said dean and chapter having considered the foresaid particulars are of opinion—

First, That five pounds a year, exclusive of the king's rent, is the real value of the glebe.

Secondly, As it will be necessary for any dean who shall reside in Down to have a sufficient quantity of ground for grass and hay, that the lands called the court grounds possessed by the former deans will be most proper for that purpose, and therefore do agree in opinion that the said dean shall propose to make an exchange with the rt. honble. Edward Southwell, aforesaid, on the following terms, viz :—That he shall, pursuant to the late act of parliament, convey to the dean and his successors for ever the said court grounds, at the yearly reserved rent of twenty pounds, with the usual receiver's fees, being the sum paid by his predecessors deans of Down, and that it shall be a clause in the said agreement that the road which leads to the church through the said

glebe shall be for ever reserved to that use out of the power of the said rt honble. Edward Southwell, or his heirs, to obstruct or alter.

Witness our hands, the day and year aforesaid.

CHARLES FAIRFAX, dean of Down.
HENRY LESLIE, archdeacon of Down.
ARCHIBALD MACNEAL, chancellor of Down.
EDWARD MATTHEWS, precentor of Down.
EDWARD BENSON, prebendary of St. Andrews.
JOHN KENNION, prebendary of Dunsford.

Witness present—

BER. BRETT, n.p.,
reg.

The court ground here referred to is that now occupied by the Southwell alms house and schools, the grove and the cathedral, and the ground adjoining the latter.

In the survey of 1708 the court ground is described as "Good arable meadow and pasture. On it ye remains of ye ancient cathedral of Downpatrick." The idea of taking the court ground in exchange was abandoned, and a park adjoining, called "Maynard's park," was substituted. Maynard's park is the garden opposite the court house, and still locally known as the dean's garden. On the survey already referred to Maynard's park is returned as consisting of three tenements, Nos. 14, 15, and 16, English quarter. The tenements referred to were "No. 14, lady Betty's tenement; No. 15, Wootton's tenement; No. 16, White's tenement." James Maynard is returned as the tenant, and all three tenements are stated to be "unbuilt."

It was not, however, until the year 1726 that the exact terms were agreed to, and a petition presented to the lords justice by Edward Southwell and Edward Southwell, his eldest son and heir, and dean Gore (who had succeeded dean Fairfax in 1723), praying that a request should be issued to the sheriff of county Down to empanel a jury to view the premises and to return their verdict upon the proposed exchange. The request was issued to the then sheriff of the county (Robert Lambert). The verdict of the jury was submitted to the bishop of Down and Connor, and he upon the 20th April, 1727, certified that he believed the proposed exchange "will be for the service of the church." Shortly after this the deed of exchange between Southwell and the dean was executed, by which the former granted "Maynard's park" unto the dean and his successors, deans of Down, for ever; and the dean granted to Southwell and his heirs the "dean's tenement," except "the new lane lately cutt through the premises from the town street to ye churchyard, and which is always to continue a road to the church for ever."

Notwithstanding that the object in acquiring the "dean's garden" was for the purpose of erecting a suitable residence for the deans, no residence

was ever erected, but the garden remained the property of the deans of Down until the disestablishment of the Irish church, whereupon it vested in the ecclesiastical commissioners, who, in the year 1873, sold it to the late W. N. Wallace.

The parish entries from which the foregoing extracts have been taken are independent of the minutes of the vestry meetings, and which we will now consider.

The first minute of a vestry meeting is dated 16 Ap., 1704, and as it is a fair sample of the way in which the minutes were recorded, it is copied here verbatim:—

April 16, 1704. At a vestry court, held in ye church of Down, April 16, 1704, then agreed upon by ye minr. and church wardens and parishioners yn. present yt. ye sum of eight pounds sterg. should be raised off ye inhabitants of ye said parish to defray ye charge of reperations necessary to be done to ye said church and other contingent charges accruing by law due to church wardens for y^r^ attendance at visitations and providing elements for ye holy sacramt. And whereas, there was sixteen pd. to be raised off ye sd. parish formerly by ye same church wardens, Wm. Hamilton and John West, wh., together with ye said sum of eight pounds, makes twenty four pds., of wh. they have discounted for ye sum of sixteen pds. fourteen shills. and ten pence, and are to discount for ye remainder, wh. is seaven pds. five shill. and two pence. It was likewise agreed at ye same vestry yt. ye sd. church wardens should get up ye rest of the money and perfect ye work to be done about ye church, and particulary ye glazing and randering ye roof of ye said church.

It was then agreed upon yt. Seneca Hadzor and Robert Ferfield should serve as church wardens, and yt. Gilbert Brew, Richard Johnson Daniel MacAlaster, and James Butler shall serve as sidesmen for ye ensuing year.

	JOHN MACNEALE.
HUGH BROWN.	WILLIAM HAMILTON.
ROBERT FERFIELD.	JOHN WEST.
ED. LONERGANE.	JAMES MAYNARD.

At the vestry held the following year several sums were agreed to be raised for church purposes, including:—

		ll.	s.	d.
For ye glazier, due yt Easter	...	02	10	00
For whitewashing ye church	...	01	00	00

Similar sums of £2 10s. were assessed for several years subsequent to 1705, and stated to be "For gleazing and slating."

The minutes of the vestry held 25 Mar., 1706, contain the first reference to the upkeep and repair of the roads:—"At ye said vestry court within mentioned it is appointed yt. John Gelly and Robert Nixon shall be overseers

for repairing ye highways lading from Down to Anadorn and Cloghmahericart, within ye parish of Down, as also yt. Geo. Crawly and James Steel shall be overseers for repairing ye high ways lading from Down to Dundrum, within ye said parish, as also yt. Alexr. MacKee and Patrick Keige shall be overseers for repairing ye highways lading from Down to Strangford, within ye said parish, and that James MacKnaight and Robert Dixon, jun., shall be overseers for repairing ye several highways in the demeasnes of Downpatrick."

It is not, however, until the year 1777 that there is any reference to the cleansing and lighting of the streets of Downpatrick. In the years 1759, 1765, and 1773 acts were passed by the Irish parliament providing for the lighting and cleansing of cities and market towns, the administration of such acts being, as a rule, vested in the vestries. On 15 Sep., 1777, a meeting of the vestry was held in the parish church of Down, "in order to cleanse the streets and light the town of Downe, pursuant to an act of parliament in that case made and provided." This meeting was adjourned for a week. At the adjourned meeting it was resolved "That William Trotter, Richard Caddell, James Crawford, esqrs., and mr. John Potter shall be directors, and survey the town in order to range the inhabitants into four classes; that the first class, in order to the cleansing and enlightening the town of Downe, should pay the sum of six shills. and sixpence; the 2nd, four shills. and fourpence; the 3rd, two shills, and twopence; and the fourth according to an applotment made thereof." This meeting was adjourned to 29 Sep., 1777, when it was resolved "that twenty-five lamps shall be hung in the most convenient parts of the town of Downe; that the streets of said town, where paved, shall be swept twice a week, and where not paved shall be gathered with a shovel, vizt.: on Mondays and Thursdays to gather the dirt, and on Tuesdays and Fridays to carry it off, and we present the sum of £31 2s. 6d., to be levied off the borough of Downe yearly, to accomplish and compleat the same, and we constitute and appoint Steele Hawthorne, William Trotter, James Crawford, and Richard Caddell, esqrs., overseers and directors to see that the same be properly and effectually executed for this year, commencing from the 1st of October." At a meeting of the vestry held on 4 Oct., 1780, a sum of £32 10s. was levied "off the borough of said parish for the sweeping and cleansing the streets of said borough for the space of one year from the above date." At the vestry held the following week Richard Caddell and Wm. Kean were appointed applotters to levy the sum of £32 10s. presented by the preceding vestry, and "mr. Crawford, mr. John Fisher, Steele Hawthorne, esq.; mr. Conway Pilson, Wm. Trotter, esq.; mr. Caddell, rev. mr. Dickson, Hugh Strain, and also mr. Francis Tate be appointed overseers for the expenditure of the above sum." It would appear as if there were difficulties in collecting the amount assessed, as in the minutes of the vestry held 23 Oct., 1781, the following appears:—"It is also agreed unanimously by the parishioners present

that they will assist the applotters in levying the above cess." No other entries as to cleansing and sweeping the streets appear until 1 Oct., 1798, when, at the vestry meeting held on that day, "it was also unanimously agreed that the sum of three pounds be levied off the borough of Downpatrick, to be expended in cleansing the passage to the church. It was also agreed that the sum of £25 be levied off the inhabitants of sd. borough for paving and gravelling the several streets and lanes in said town. It was also agreed that mr. Sharrock, mr. Conway Pilson, mr. John Biggam, mr. John Donaldson, mr. Hunter, and mr. Wm. Hastings are appointed to applot and levy said sum, and also to act as directors and overseers for the expenditure of said sum."

Amongst the several sums agreed to be levied at the vestry meeting on May 3, 1709, the following is included:—

"More for ye maintenance of two orphans, to be paid yearly to John Glandinnin till they be fit to be put out apprentices, £02 s.00 d.00." At the vestry held on 25 April, 1712, a sum of £13 12s. 9d. was levied for several purposes, and amongst them "for maintenance of a female child of James Hanna, ye sd. maintenance to be paid quarterly till ye dean put a stop to ye paymt., and yt. stoppage be made of ye paymt. to ye other two children of Morrison till enquiry be made by ye dean what effects were left by ye father of ym., and what condition ye children are in." At a vestry held on 3 June, 1734, it was agreed "that the several orphans now at nurse at the expense of said parish shall be continued with such nurses as are not protestants to the end of this quarter only, and that thence forwards the children shall be carefully put to protestant nurses, and that if the churchwardens do longer continue them than as aforesaid, it shall be at their own expence." This was also part of the penal code. At the vestry held on 20 April, 1742, it was agreed "that the orphans shall be produced next Whitson Monday." There are numerous entries of sums being paid yearly for the support of the orphans, and also for fees paid on apprenticing them. In addition to the entries as to orphans, there are many entries as to "foundlings," which, as distinguished from orphans, were children whose parents were unknown. Such being *filius nullius*, were generally called from the name of the place where they were found—for example, "Orphan Down," "Orphan Portloughan," "Orphan Welshtown," "Orphan Kingsfield," and so on. On 19 May, 1746, it was agreed "that the sum of twenty shlls. shall be levyd and paid to Bernard Finiston, provided he discovers the parents of two foundlings which have been left in the parish, and the further consideration of their support postponed till next vestry." In the churchwardens accounts for that year credit is taken for £1 "for discovering the parents of two foundlings," but no particulars are given.

(To be continued.)

Cross-inscribed Pillar-stone at Tober-bile, County Antrim.

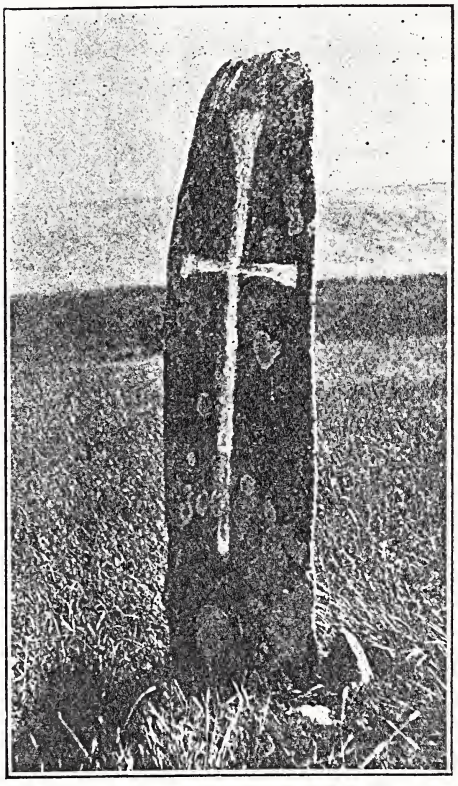


Photo by F.J.B.

CROSS-INSCRIBED PILLAR-STONE IN THE TOWNLAND OF TOBER-BILE, PARISH OF RAMOAN, COUNTY ANTRIM.

IN the townland of Tober-bile, the well of the ancient tree, in the parish of Rathmoohain, on the north coast of Antrim, there is a fine pillar-stone standing erect in a meadow close to the road leading to Clogh, about two and a-half miles from Ballycastle, on the left-hand side. It stands about 6 feet high, and is of slender proportion. There must be several feet in the ground, as the pillar is quite steady to the hand. It is of hard schist rock. On one side is deeply cut a slender cross, about 4 feet long, with the upper end and the extremeties of the arms somewhat splayed. The reverse side is quite plain. There is not at present any evidence of other ancient remains in its immediate vicinity, excepting the old well, which is still famed for its age and usefulness. The whole district is teeming with prehistoric monuments of the earliest civilisation. To me this pillar-stone appears to have been a pagan monolith, uninscribed, erected to mark the burial-place of some hero, or other site. At a later date, but early in the Christian era, a

cross has been carved upon it to denote its use for a subsequent event, Other pagan remains in Ireland have been so used. This is a most interesting example of such a devolution. Strange to say, it is not noted by O'Laverty, who, from the ordnance survey letters, has mentioned nearly every antiquity in these northern parishes.

FRANCIS JOSEPH BIGGER,

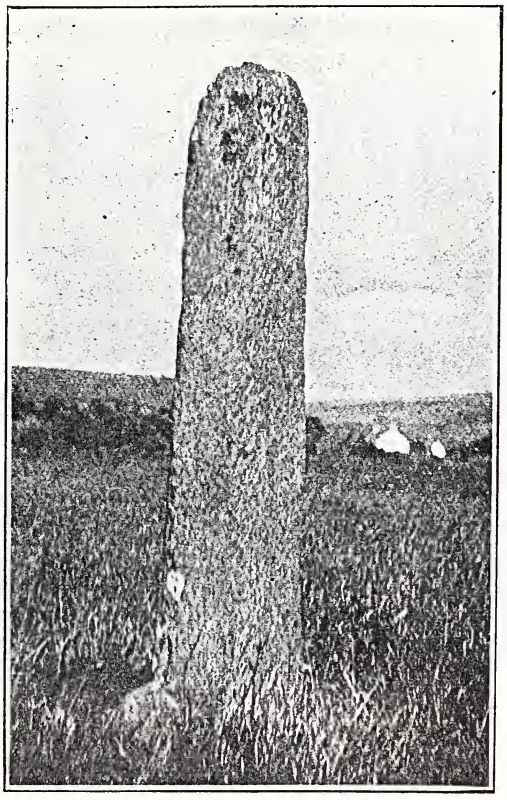


Photo by F.J.B.

REVERSE OF CROSS-INSCRIBED STONE AT TOBER-BILE.

A Ballymoney Patriot.

Alexander Gamble, of '98.

THE bodies of three patriots hanged in Ballymoney, county Antrim, in '98, and buried at the foot of the gallows in the market square, were discovered in 1883 and decently reburied, with much sympathy and popular favour. A suitable granite stone has now been erected over the grave of Alexander Gamble by his three grandsons in the old churchyard of Ballymoney. The following is the inscription:—

in memory
of
Alexander Gamble,
of Ballymoney,
an insurgent of '98,
who was executed and buried
in Ballymoney market square
on 25th June, 1798,
aged 35 years.
raised and reinterred here
on 14th September, 1883.

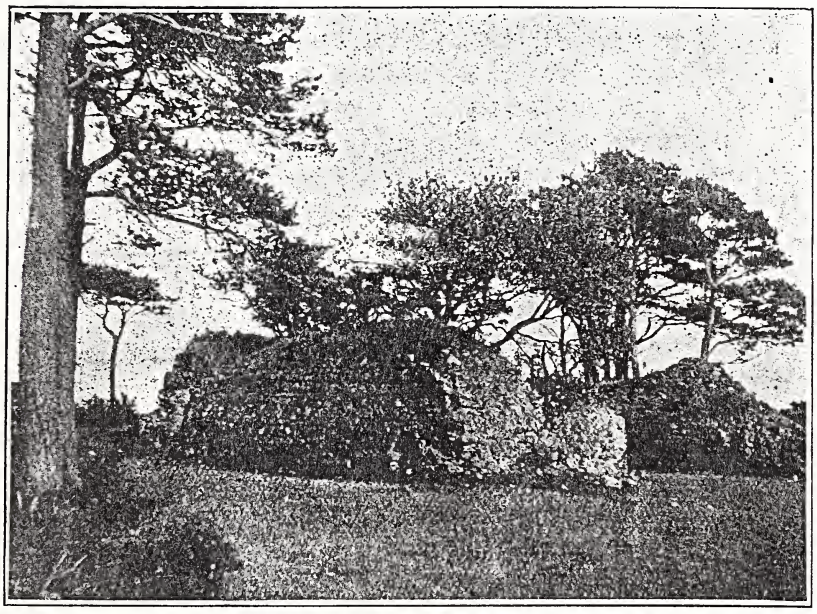
Catherine Maclure,
his wife,
died 14th February, 1845,
aged 84 years.

"*They rose in dark and evil days to right their native land.*"

The O'Neill Castle at Seafin Parish of Drumballyroney and County of Down.

By J. M. Macrory.

THIS O'Neill stronghold was built on the centre of an ancient rath, on a high bank of the river Bann, of granite stones and lime and sand mortar. Its dimensions are:—Length, 65 feet; width, 42½ feet, with walls from 7½ feet thick. It was quadrangular, and probably turretted at the angles, and otherwise strongly fortified. The courtyard was circular, and



THE O'NEILL CASTLE AT SEAFIN.*

about 100 feet in diameter, and it probably had high loop-holed walls, with fortifications and entrenchments. Too little of the structure is now remaining to determine with any degree of accuracy the date of erection. I should say it was the 15th century.

The greater part of the buildings have been removed. Ballyroney manse and many other houses and works were built with stones taken from this castle.

* Suide Fionn, the seat of Fionn (mac Cumhall), thus proving the extreme antiquity of this ancient site.—Ed.

Directory

TO THE

Seats of Downshire,

WITH THEIR

Respective Post Towns.

Alphabetically arranged.

[Abstracted from *Ireland Exhibited to England.* By A. Atkinson. London: Baldwin, Cradock, & Joy, 1823. This copy bears the stamp of the *Banbridge Reading Society, 1795*, one of the numerous literary societies founded all over Ulster at the time of the Independence. Most of the places are still in existence, but very few of the old families are now in occupation. The lists are interesting for local history and genealogy.—Ed.]

Continued from vol. xiii., page 169.

Name of the Place.	Post Town.	Proprietors or Occupiers.
Fort-Edward	Rathfriland	Edward Caddell.
Fort-William	Moira	Rev. —— Moffett.
Fox-lodge	Belfast	William Fox.
Farm-hill	Rathfriland	John Adams.
Flat-field	Hillsborough	James Megarry.
Frazer's-stores	Moira	Patrick Frazer.
Freestone-quarry	Moira	Samuel Lylburn.
Gill-hall	Dromore	Countess of Clanwilliam.
Gilford-house	Gilford	Sir W. Johnston, Bart.
Gawn	Rostrevor	Colonel Ross.
Gargory	Rathfriland	John Ingram.
Garvaghy	Dromore	Vicar Diocese Dromore.
Gart-ross	Moira	Mrs. M'Kinley.
Glastry	Kircubbin	Henry Savage.
Glen	Newry	—— Innes.
Glen-vale	Newry	Isaac Glenny.
Gospel-ville	Banbridge	John M'Clelland.
Grace-hall	Lurgan	Thomas Douglass.
Gray-abbey	Newtown Ards	(V) Curate Dioc. Down.
Green-field	Rathfriland	Rev. W. Fletcher.
Green-hill	Banbridge	Nicholas Magin.
Green-park	Rostrevor	Francis Carleton.
Green-ville	Belfast	John H. Houston.
Greenwood-farm	Clough	John Scott.

Name of the Place.	Post Town.	Proprietors or Occupiers.
Greenwood-park	Newry	Ross Thompson.
Grennan	Loughbrickland	Arch. Hawthorne.
Grove-field	Belfast	Robert Telfair.
Growell	Hillsborough	Andrew Cowan.
Grynan-house	Newry	—— Skelton.
Galley	Down	C. Jennings.
Gartna-money	Moira	W. Rutherford.
Glass-drummon	Ballinahinch	W. Armstrong.
Glen	Ballinahinch	John Davis.
Grallagh	Rathfriland	William Swan.
Grange	Down	John Henry.
Green-brook	Ballinahinch	Andrew Kirkpatrick.
Greg-lougher	Moira	George Simpson.
Grynan	Newry	—— Campbell.
Guiness	Ballinahinch	Andrew Blain.
Haye-park	Belfast	Marquis of Donegall.
Hillsborough-castle	Hillsborough	Marquis of Downshire.
Hamoro	Lisburn	Major Gayer.
Harmony-hill	Lisburn	Mess. R. & J. Wolfenden.
Harmony-hill	Newtown Ards	Rev. John Watson.
Harrymount	Rostrevor	Henry Courtney.
Harts-fort	Kilkeel	Thomas Pottinger.
Hazel-bank	Banbridge	Henry Hamilton.
Heases-row	Warren's-point	(V) John Mayne.
Henry-hill	Banbridge	John Walker.
Herds-town	Donaghadee	Alexander M'Minn.
Hill-town	Rathriland	(V) Rev. H. Boyd.
Hollymount	Down	Francis Savage.
Holly-park	Killinchy	Rev. A. H. Trail.
Holly-wood	Belfast	(V) Cur. Dioc. Down.
Homra-house	Hillsborough	Marcus Corry.
Hall's-grove	Moira	—— Hall.
Harmony-hill	Ballinahinch	William Davidson.
Hill-hall	Lisburn	John Turner.
Holiday's-bridge	Hillsborough	James Woods.
Inch	Down	Rec. Dioc. Down.
Island-derry	Dromore	Major Waddell.
Islands	Newtown Ards	Miss Rowan.
Jane-brook	Kilkeel	James Marmion.
Jane-ville	Killough	Thos. Tippen Smyth.
Kilmorey-house	Kilkeel	Viscount Kilmorey.

Name of the Place.	Post Town.	Proprietors or Occupiers.
Kilbroney	Rostrevor	Vicar Diocese Dromore.
Kilcliff	Down	Rector Diocese Down.
Kilcoe	Castlewellan	Rector Diocese Down.
Killery	Saintfield	Vicar Diocese Down.
Killileagh-castle	Killileagh	Archd. Ham. Rowan.
Kate M'Key's Bridge	Rathfriland	Mrs. Kerr.
Kilmegan	Castlewellan	Rector Diocese Down.
Kilmore	Down	(V) Rec. Diocese Down.
Kilmud	Killinchy	Vicar Diocese Down.
Kilwarlin-cottage	Moira	Rev. D. W. M'Mullon.
King-hill	Rathfriland	John Newell.
Kircassock	Lurgan	John Christie.
Knock	Belfast	Christopher Salmon.
Knockbreda	Belfast	Rector Diocese Down.
Killineather	Cumber	James Colville.
Killigoney	Ballinahinch	John Magee.
Kilminiogue	Moira	M. Huett.
Kilwarlin	Moira	James Magerry.
Loyalty-farm	Kilkeel	Lieut. Col. G. Matthews.
Lamb's-island	Banbridge	Rev. John Sherrard.
Larch-field	Lisburn	Daniel Mussenden.
Larch-hill	Dromore	William Cowan.
Lakefield	Lisburn	Mrs. Stewart.
Lark-hill	Ballinahinch	James Watson.
Laurence-town	Banbridge	H. L. Montgomery.
Leg-more	Moira	James Arbuthnot.
Lenaderg-house	Banbridge	Rawdon Hautenville.
Levens	Rostrevor	John Bellingham.
Linen-hill	Banbridge	Alexander Lowry.
Lisize	Rathfriland	Unknown.
Lis-nabreen	Belfast	H. S. Harvey.
Lis-nashanker	Moira	Rev. John Mulligan.
Lodge	Rostrevor	Rev. Thomas Ross.
Loughadian	Loughbrickland	John Fivey.
Loughan Island	Down	Rector Diocese Down.
Loughorn	Newry	J. & S. Martin.
Lurganaville	Moira	Rev. W. Moffett.
Lurganecanthy	Warren's Point	William Savage.
Lis-nacreevy	Rathfriland	Joseph Frazer.
Listooder	Ballinahinch	James M'Roberts.
Loop	Ballinahinch	Hans Russell.

Name of the Place.	Post Town.	Proprietors or Occupiers.
Loughahry	Hillsborough	William Magill.
Loughearn	Ballinahinch	John M'Kibbin.
Lyon's-bridge	Ballinahinch	William Wilson.
Mount-Stewart	Newtown Ards	Marquis of Londonderry.
Maghera	Castlewellan	(V) John Lindsay.
Maghera-droll	Ballinahinch	Vicar Diocese Dromore.
Maghera-hamlet	Ballinahinch	Rev. Skef. Thompson.
Maghera-hinch	Moira	James Bateman.
Maghera-lin	Moira	Rector Diocese Dromore.
Magher-ally	Banbridge	(V) Vic. Dioc. Dromore.
Marlborough	Down	James Crawford.
Marle-field	Portaferry	James Dalgell.
Mary-mount	Banbridge	John Hickey.
Mary-vale	Newry	William Crow.
Maxwell's-court	Cumber	William M. Wilson.
Milecross-lodge	Newtown Ards	Robert Bradshaw.
Mill-bank	Loughbrickland	William Shegog.
Mill-mount	Banbridge	William Hayes.
Mill-town	Banbridge	Thomas Crawford.
Mill-town lodge	Banbridge	John Blizard.
Mill-view	Saintfield	Rev. Henry Sampson.
Moate	Cumber	Mrs. M'Fadden.
Money-rea	Cumber	(V) Rev. —— Blakeley.
Mont-alto	Ballinahinch	David Kerr.
Moore-field	Lurgan	Conway Blizard.
Mount Alexander	Cumber	Hugh M'Mahon.
Mount Ida	Dromore	George Douglas.
Mount Kearney	Newry	James Parker.
Mount-panther	Clough	Hugh Moore.
Mount-pleasant	Gilford	George Darley.
Mount-pleasant	Belfast	—— Jackson.
Mount-Pottinger	Belfast	James Ferguson.
Mount-prospect	Rathfriland	Unknown.
Mourne-park	Kilkeel	John Moore.
Moyallen	Gilford	T. C. Wakefield.
Moygannon	Banbridge	John Wright.
Mullagh-more	Rathfriland	R. R. Rowan.
Murlough-house	Clough	Matthew Lyne.
Music-hall	Banbridge	Hugh Mulholland.
Myrtle-field	Lisburn	Thomas Carlton.
Maghera-lone	Ballinahinch	Thomas Neilson.

Name of the Place.	Post Town.	Proprietors or Occupiers
Marshall's-town	Down	John West.
Mary-brook	Ballinahinch	John Wilkes.
Mary-mount	Belfast	William H. Steele.
Mason-bridge	Ballinahinch	James Cleland.
Mather's-fort	Lurgan	Edward Lunn.
Maze-course	Hillsborough	Samuel Bradberry.
Mill-hill	Ballinahinch	Thomas Johnston.
Mill-vale	Hillsborough	Arch. Henderson.
Money-slane	Rathfriland	Robert Boyd.
Mont-alto	Ballymena	M. Murray.
Moore-hall	Killinchy	James M'Kear.
Mount-caper	Ballinahinch	William Macubrie.
Mount-hill	Ballinahinch	John Carlisle.
Mullagh-drin	Ballinahinch	Isaac Singer.
Munninabane	Ballinahinch	Henry M'Cormick.
Narrow-water	Warren's Point	(V) Robert Irwin.
Narrow-water-house	Warren's Point	Roger Hall.
Nun's-quarter	Kircubbin	James Allen.
Nursery-ville	Cumber	John Harvey.
Nahor's-quay	Moira	—— Frazer.
New-mills	Gilford	John M'Murrin.
New-port	Hillsborough	Jeremiah Harvey.
Ormeau	Belfast	Marquis of Donegall.
Oakley	Down	Hon. & Rev. W. Annesley.
Orange-lodge	Ballinahinch	Capt. John Macubrie.
Orr-field	Hillsborough	Messrs. W. and J. Orr.
Oglesgrove	Hillsborough	George Davis.
Paper-vale	Rathfriland	Robert Todford.
Parson's-hall	Portaferry	Rowland Savage.
Parson's-hall	Rathfriland	Rev. T. Tighe.
Pine-hill	Lisburn	Charles Casement.
Portaferry-house	Portaferry	Andrew Nugent.
Portavoe	Donaghadee	David Kerr.
Prospect	Cumber	Henry Savage.
Prospect	Kilkeel	Alexander Chesney.
Prospect	Saintfield	Robert Wilson.
Purdys-burn	Belfast	(V) Hill Wilson.
Perry-mount	Moira	James Arnold.
Porter's-bridge	Ballinahinch	John Porter.
Quilly	Dromore	George Vaughan.
Rath-gill	Bangor	Alex. M'Cullough.

Name of the Place.	Post Town.	Proprietors or Occupiers.
Rath-geale-house	Bangor	James Clealand.
Rath-mullen	Clough	Vicar Diocese Down.
Redmon	Down	Arthur Johnson.
Richmond-lodge	Belfast	Francis Turnley.
Ring-haddy	Killinchy	Cha. S. Hawthorn.
Rockmount	Killinchy	Rev. James Hewitson.
Rock-savage	Portaferry	Unknown.
Rock-vale	Loughbrickland	Robert Boyd.
Rose-hill	Hillsborough	George Crichard.
Rose-hill	Dromore	Hans Fairly.
Rose-mount	Newtown Ards	Rev. Hugh Montgomery.
Rosetta	Belfast	Foster Coulson.
Rosetta	Warren's Point	Rev. Holt Warren.
Rough-fort	Banbridge	Jacob Boake.
Rough-fort	Banbridge	John Maine.
Releagh	Ballinahinch	G. —— M'Robert.
Rocks-hill	Hillsborough	William Archer.
Rock-vale	Down	E. Humphrey.
Rock-view	Newry	—— Black.
Rose-hall	Gilford	David Stewart.
Rose-vale	Belfast	Joseph Stephens.
Round-hill	Ballinahinch	Alexander Brown.
Rural-lodge	Ballinahinch	Daniel Mullan.
Saint Andrew's	Kircubbin	Vicar Diocese Down.
Saintfield-house	Saintfield	Nicholas Price.
Saul	Down	Rector Diocese Down.
Scarva	Loughbrick and	(V) Rob. Hamilton.
Scarvagh-house	Loughbrickland	J. Lushington Reilly.
Sea-ford-house	Clough	Colonel Matthew Forde.
Sea-patrick	Banbridge	Vicar Diocese Dromore.
Sea-view	Warren's Point	Dr. Mullan.
Shamrock-lodge	Belfast	William Boyd.
Shandy-hall	Rathfriland	Charles R. Christian.
Sheep-bridge	Newry	William Gordon.
Skeogh-house	Dromore	W. C. Heron.
Solitude	Cumber	Robert Gamble.
Solitude	Banbridge	Thomas M'Clelland.
Spire-hill	Hillsborough	Lieut. William Cowan.
Spring-field	Newtown Ards	Rev. James M'Cullough.
Spring-field	Lurgan	R. & T. Richardson.
Spring-field	Dromore	Rev. Boughey W. Dolling.

Name of the Place.	Post Town.	Proprietors or Occupiers.
Spring-mount	Dromore	James M'Cully.
Spring-vale	Newtown Ards	Geo. Matthews, jun.
Stramore	Gilford	John Christy.
Stramore-house	Gilford	John Nicholson.
Straw-hall	Moira	William Boyce.
Summer-field	Belfast	Robert Gordon.
Summer-hill	Kircubbin	Major Boyd.
Summer-seat	Kilkeel	Rev. Lucas Warring.
Sally-gardens	Ballinahinch	John Reid.
Scadan	Down	Henry Torney.
Sea-fin	Rathfriland	William Quin.
Shank-hill	Loughbrickland	James Nesbitt.
Shannon-grove	Kilkeel	Francis Moore.
Spa	Ballinahinch	Hugh Boyd.
Spa-lodge	Ballinahinch	William Tannihill.
Spencer's-bridge	Moira	James Magerry.
Spring-field	Ballinahinch	Isaac M'Dowell.
Spring-field	Dromore	Mrs. Waddell.
Spring-hall	Ballinahinch	William Beedam.
Struel	Down	James Hastings.
Tullamore-park	Castlewellan	Earl of Roden.
Temple-gowran	Newry	J. Gordon.
Terela	Killough	(V) Rec. Diocese Down.
Terela-house	Killough	Rev. George Hamilton.
Thomas-town	Portaferry	John Downing.
Thorn-hill	Belfast	James Joyce.
Town-view	Belfast	Samuel Brown.
Trench	Lisburn	William Malcolm.
Tullamore	Loughbrickland	Samuel Ferguson.
Tollymore	Castlewellan	John Keon.
Tullycarn	Dromore	John Magill.
Tullygirvan-house	Saintfield	David Wilson.
Tullyhubbert	Cumber	Robert Wilson.
Tullylish	Gilford	Rev. Charles Hamilton.
Tullynakill	Killinchy	Vicar Diocese Down.
Turf-lodge	Belfast	Colonel M'Caskett.
Tully-quilly	Rathfriland	Stafford Wellock.
Tabermoney	Down	Robert Martin.
Teeven-darriff	Ballinahinch	Robert Croskeerry.
Thorn-brook	Moira	Thomas English.
Trooper-field	Lisburn	Robert Oliver.

Name of the Place.	Post Town.	Proprietors or Occupiers.
Tullinacree	Down	Hugh Taylor.
Tullyyard	Moira	John Agnew.
Tullyloob	Moira	Thomas Browne.
Vaughan-ville	Dromore	George Vaughan.
Vian's-town	Down	Rev. B. Ward.
Unicarvel	Cumber	Robert Cumming.
Union-lodge	Loughbrickland	William Fivey.
Ver-mount	Ballinahinch	Thomas Johnston.
Villa	Dromore	John Vaughan.
Walsh's-town	Down	Rich. F. Anderson.
Warring-field	Moira	Jasp. & S. Warring.
Warringsford	Dromore	H. W. Knox.
West-brook	Belfast	Rev. Edward May.
White-hill	Banbridge	John Waugh.
Will-mount	Lisburn	John Stewart.
Willow-mount	Ballinahinch	Rev. John M'Clelland.
Witter	Portaferry	Rector Diocese Down.
Woburn	Donaghadee	John Dunbar.
Wood-bank	Gilford	William Dawson.
Wood-ford	Dromore	James Black.
Wood-house	Rostrevor	Trevor Corry.
Wood-park	Castlewellan	John Law.
Wood-vale	Bangor	Rev. Hugh Woods.
Wood-view	Banbridge	George Cuppage.
Wood-ville	Banbridge	John Chambers.
Wood-ville	Loughbrickland	John Howe.
Whin-grove	Ballinahinch	Daniel M'Neill.
White-hall	Lisburn	John Boomer.
White-water-mill	Kilkeel	W. C. Emmerson.
Wills-grove	Ballinahinch	John Moorhead.

(THE END.)

The Ulster Civil War, 1641.

"The King's Commission" in the County Cavan.

By Thomas Fitzpatrick, ll.d.

[Matter interlined on the original manuscripts I place within brackets.]

(Continued from vol. xiii., part 3, page 142.)

HEN put together, as in this paper, the County Cavan allusions to "commission" or "authority" from king Charles I. to the Irish in revolt make considerable show. When, however, the full collection of depositions relating to the county are looked into, the omissions will appear still more noteworthy. For instance, William Aldrich, parson of Drumgoon, in the same county, who was one of the commissioners for taking the depositions, made one himself, relating his own experience of the outbreak, but says nothing about commission or authority from the king. There are other clerical deponents by whom the matter is ignored, as by "Mr. doctor"[1] Faithful Tate, of Ballyhaise, who, on his way to Dublin, was, near Virginia, robbed of his horse, "price 10^{li}," and "300^{li} ster. in gold." Stephen Allen, "soveraigne of the borowe and towne of Cavan," ought to have heard of "the commission," but evidently has not; or has not thought it worth mentioning. But, as noted further on, the silence of Dr. Henry Jones—the man who knew more about the question than anyone else—is still more remarkable and significant.

Cavan deps., vol. i., fol. 190.

1. Jane Bordman, late wife of Thomas Bordman, weaver, of parish of Urney, in the county Cavan,

further deposeth that the said Blake tould her that if the king might have as much gould as would lie between the [Cavan and the] place where this deponent lived, being about a mile rom the Cavan, the king would not permit one Englishman to live in Ireland.—(Jurat Jan. 5, 1641.)

[1] So styled in one of the depositions.

2. Ann Borrell, of the parish of Ballyhaise, deposeth that

i. 191.

about the 24th of October last she was robbed and despoiled of cattle to the value of xxxli, wch robbery was done by Thomas Brady and William Brady and ther company, And at the same tyme this depont was robbed of Butter cheese & household stuffe to the valew of three poundes by Philip Rely of Ballenecargy, The Rebells alleadging that they wer the queen's soldiers.—(Jur. 4 January, 1641–2.)

3. John Brookes, of the parish of Ballyhaise, deposeth

i. 192.

that by some of the said company (whose names this depont knoweth not) [this depont and other English p'testantes] were threatened to be p'sently Murthered vnles they wold p'sently be gone, And if they went to Dublin they shold fynd smale releiffe there, yf for England as litle there, for England was in the same case, & further said that they had long paid rents to the English, But they wold make them pay it back againe, further alleadging that what they did they had authority for the same from the Kinge, *or words to that effect.*—(Deposed 5 January, 1641–2.)

4. The deposition of "Alexander Comine, vicar of Kilkan and Knockbridge, in the barony of Clonkee," makes no allusion to "the commission," and rather shows that the insurgents thought not of such a thing.

i. 204.

That about Christmas last by past, or thereabouts, Jane Beatach, wyffe to Heugh mcMulmore Relie of Kilvachan within the said countie of Cavan, with divers others in her companie, came vnto the dwelling-house of the said Alexander Comine, and entered in violent possession of the said house, and carried away the furnishing thereof, and did take a particular note of all things belonging both without and within, and said that none had anie houses landes or goodes ther but her husband & his friends, and herself, And did leave Cormack Roe mcClearie, popishe priest of the parish of Kilkan, dwelling into the same house, and plowing the land belonging thereunto, and took violentlie from the said Alexander Comine, and robbed him of . . . (Details of losses, in all 77^{li} 5^{s} 8^{d}) . . . (Jurat 2 March, 1641-2).

5. George Cooke of Kilcrone in the parish of Lara, and County of Cavan.

i, 205.

further deposeth that the said Edmond' . . . (being a constable) laid violent hands upon this depont, & said he arrested him in the Kings name, [further] saying that yf this depont made much to doe he wold take of his head, further saying that all the English within this Kingdom were Rebells agt the King, [And] that they [meaning himself and others] had the Kings seale for what they did.—(Jur 19 ffebr. 1641-2).

6. Thomas Crant, "of the town and county of Cavan, gentleman," and his wife.

i, 211-218.

Repaired to a neighbours house, Mr Nicolas Willowbye, to advise with him, Where he vnderstood the certainty that the countrie in generall was out in action [of war], And the next day, the 24 October, Came to Mr Willowbyes, Rory og mcPatrick mcRory mcMahon and Redmond mcRory mcMahon, with divers others, Where the sd Mr Nicolas Willowbye and this examt were forced to submitt for the safegard of their Lives, being not

able to resist, by wch submission they had their lives spared, And there the Irish placed a strong gard over them Vntill that Donnough Bane mcGuire, Vnckell to the Lo: of Eneskillen, came, and with him hugh mcMaughon, & others with them of the Maguires, & Pilledged the house, wher Donnough mcGuire strictly charged that the sd Nicolas Willowby and this depont should be Kept safe Prisoners.

So far, there is no word of a commission or of any authority from an outside source. The omission is still more noteworthy in what follows: a somewhat similar passage occurs in Willoughby's deposition (Fermanagh, folios 184-186).

The sd Donnough mcGuire [then & there] expressing that he was not made privie to the Generall Cause vntill 2 or 3 days affore the day came [. . . ffor he said] if he had been made of the Counsell he would have advised otherwayes then to take vp Armes, but that nowe his hand was in he would not take it out, and that if the Lo: of Eneskillen was ill vsed [they the protests] should be farr worse, and that if he suffered they should all be destroyed, not one should escape; and that, for his part, he would never look for pardon, for that he knew well enough they could picke a falt in any pardon, after that he was come in, to destroy him, for that many pardons the Earle of Tyrone had, and that as yet it did him no good, Therefore, he would not trust to any but would stand out to defend his country with his blood. Expressing [further] that the Scotes were and had been allwayes ther friends, and that they had a Covenant to shew whereby might appeare the faire Correspondence betweene them the Irish and the Scotes in Scotland, Which Covenant imported that the Irish should never take pte with the English against the Scotts, And that the Scotts should never take pte with the English against the Irish, and that it was so Covenanted between many of the Lords of Scotland and many of the Lords and chiefe Gentrie of Ireland, and that Hugh mcMaughon had the Covenant to shewe, *wch they would not shew vs.*

Crant elaborates the supposed covenant with the Scots. It was, perhaps in his favour that he had not to encounter a cross-examiner. He continues—

Expressing further that what they did the King did well enough know of, and was well enough Contented att *it*, saying that he was more a papist than a protestant, and that the Puritaine Parliament of England was the cause of all this, &c.—(Jur. 13 ffebr. 1641-2).

It would not be easy, although important, to fix the meaning of the "it" in the last extract. It is pretty certain that Crant heard such things freely spoken of in his own circle, namely, that the king was more papist than protestant, that his majesty was privy to the Irish rebellion, and what not. But it is neither certain nor likely that lord Maguire's uncle talked any such nonsense.

7. John Day, "of Drumleiff, in the county of Cavan, weaver," deposeth:

i. 221.

Wch Rebells bade him open the dores of his howse, otherwise they would fyre his howse, and said that they had a Comission from the Queene and from beyond Seas for what they did, And that they would not suffer an Englishman to stay in the land.—(Jur. viii. ffebr. 1641-2).

One would like to know what idea this weaver, or the nameless among "the rebels," had of a commission.

8. Edward Denman, late of Belturbet, merchant, seems more definite:

i. 222.

He further saith that he heard John Rely sonne & heyre of Phillip mcMulmore, of Ballatrost, say that they had the King's broade seale for what they did.

This depont [also] saith, That he asking him the said John Rely why they did not meddle with the Scottes, he said the Scottes did joyne with them.—(Jurat 27 Jan. 1641-2).

It is a pity that John O'Reilly's own account is not available. It is still a question whether he is correctly reported or whether his statement was understood by the deponent.

9. Anne Dowkes, "the wife of William Dowkes, of Kilnacorna, county Cavan," sayeth:

i. 223.

That she heard them saye that they had the Kings Comission for what they did, and that his Matie knew of *it*, And they would answer Robbing and disarming of them, whensoever they wolde compleyne agt them. And that they stabbed her husband with a skeyne in the arme whereof he yet languisheth.—(Deposed Jan. 8, 1641-2).

10. Jane Dowkes, "wife unto John Dowkes of Clanmurran, parish of Kilmore, county Cavan," alleges that "she heard the rebels say they had authority from the king." (Cavan i. 225.)

11. John Camble *(sic)*, "of Butler's bridge, in the parish of Ballyhaise, county Cavan,"

i. 228.

heard the said Myles o'Rely, being heigh Sheriffe of the sd County, say that he had the Kings warrt. for what he did.—(Deposed, 10 Jan. 1641-2).

The high sheriff, of course, had the king's warrant. That he made proper use of his warrant is a different question. I have not the least doubt that much of what we hear about authority, warrant, and commission from the king may be traced to the fact that so many, previously in government employment, took part in the insurrection. And let it be noted that not a few of these were neither Irish nor papist—a circumstance not known to the "historians," but amply testified in the depositions.

12. The sensational deposition of "Adam Glover of Slonosy, in the parish of Hannah *(sic)*, in the county of Cavan, a British protestant," finds place in all published anthologies of "the Irish massacre" from the days of Dr. Henry Jones and Sir John Temple down to our own time. The deponent was illiterate, his "mark" consisting of rudely-formed initials. None the less, he was a born romancist; and he fell into the hands of one who could make the most of such a "witness" and such an opportunity. The deposition,

taken by Henry Jones and Randal Adams, I regard as one of Jones's masterpieces. At present I am concerned with the following paragraph :—

Cavan, vol. ii., fol. i.

And [he further deposeth that] the same Phillip o'Rely and Myles o'Rely and others said that they had the King's seale and warrt for what they did. And that because Philip mcMulmore o'Rely did give over his rebellion, as distrusting their pretended authority and disliking the cruelty of the other Rebells, his own sonn Jon o'Rely said in this deponts p'sence to his sd father: If you revolt from that authority we have you ought to dy for it, and shall surely be hanged. (Deposed Jan. 4., 1641-2.)

It may be shown from several other sources that Philip MacMulmore's attitude was rather the reverse of what Glover represents—or is made to represent. As a magistrate of the county, this O'Reilly appears to have held aloof, or remained neutral, for some time after the rising, and then made common cause with his countrymen. His house was a place of refuge for those of the English who sought his protection, among them being Dr. Henry Jones himself, his wife, and seven children. Now, Jones wrote and published (August, 1642) a "Relation of proceedings in the county of Cavan, from October 23, 1641, unto June 15, 1642,"[1] of which his own experiences form an important portion. In the forty pages devoted to that county, he does not for once refer to such a thing as commission or authority from the king, although in daily contact with the Irish county gentlemen, and had at least one interview with the high sheriff, Mulmore MacEdmond O'Reilly himself. In fact, it was to this sheriff that Jones surrendered his castle of Bellanenagh on the 29th of October, 1641, and was by him conveyed with his family to Philip MacMulmore's house. Neither then nor afterwards did Jones—so far as he gives us to know—hear a word about authority of any kind from the king. *That* matter he leaves to those who knew less about it.

Although at present chiefly interested in the subject of "the commission," I may remark that while there is some show of concurrence (see No. 48 below), there is reason to believe that Philip MacMulmore's attitude was either misunderstood or misreported by gossiping witnesses. The following is from a document printed by Gilbert. *(Affairs in Ireland in 1641*, i., 369.)

[1] In the second volume Thorpe's "Tracts relating to Ireland" (National Library, Kildare street, Dublin); also Gilbert, "Affairs in Ireland in 1641," vol. i., pp. 476-497.

NATIVE IRISH IN ARMS IN ULSTER, 1641.

Philip MacHugh MacShane o'Rely, for his estate and parts, is made chieftain, but Edmond o'Rely is the chiefest of the o'Relys, and Edmond's brother Philip MacMulmore o'Rely is a more active and experienced man and hath done some courtesies to the distressed English, for which *they say* he is made prisoner by the other Philip, but it is more probable there is emulation between them.

Philip MacHugh's own mother was one "of those who 'did courtesies to the English.' Rev. George Creighton, of Virginia, relates that she brought to his house 'mrs. Heygate, mrs. Allen, and some children. . . . And, being in discourse with her (mrs. O'Reilly), the deponent was glad to be her kinsman by the house of Arguile, of which house it seemeth she was well pleased that she was descended," Creighton adds. The apparent concurrence of deponents in such a matter means little or nothing so long as the sources of information have not been tested by cross-examination. They may all have heard the same foolish story, and may repeat what they heard without adding any corroboration.

One further extract from Adam Glover's statement is interesting as a variety:—

And further saith that Phillip McHugh McShane o'Rely did swear that he himself was Lord Governor of Ireland, and that he would iustify the same, by the authority he had from the King.

I cannot find that any one else heard this. As a witness, Glover needs confirmation. Perhaps contradiction would be the more appropriate thing.

13. Henry Hecklefield, of Lisnashanny, in the parish of Castleterra, barony of Loughtee, county Cavan, was robbed by the Bradys and others.

Alleaging, That it was the command of Philip McHugh McShane o'Rely and that hee and the high sheriff of the County, Myles Rely, had the Kings broade seale [ffor] all the English to be disarmed.

And he the sd depont heard one Turlogh McChaier[1] o'Rely say that their rising was to drive out all the English fforth of this Kingdom, and seacondly by that means they should have libtie of conscience, and thirdly they would have there Ancestors Landes, wch had long been held from them by the English men.—(Deposed vi. Jan. 1641-2)

14. Richard Jackson, "late of Farnham, in the county Cavan, button maker," has a postscript added to his deposition, written in a different hand:

ii. 18.

And further the said Deponent saith, That Myles Rely high sheriffe of the Countie of Cavan [with divers in his company] about the time mentioned (*i.e.* All-hallowtide) came to

[1] *Sic.* Perhaps for "MacCahir."

ffarnham aforesaid to the house of Mr. Richard Castleton,[1] and took away divers Armes out of the house, saying, That he had Comission from the Kinge at Edinborough to disarme all English and to furnish the Irish and the Scotts with arms.—(Jur. 26 Jan. 1641-2)

The deponent marks by rude initials ["R. I."]. The allusion to Edinburgh looks like interpolation; or, rather, that the deponent referred to the end of October something he may have heard of subsequently: I cannot recall any other deposition in which Edinburgh is so mentioned, although it ought to have been well enough known that the king was in that city at the time of the rising.

15. William King, of Drumlyth, parish of Ballyhaise, proves to losses 96li.

ii. 22.

By the meanes and hands of Hugh Boye of Kilduff and Phillip o'Reylys tenants and servants to the number of twenty men and women, saying withall *they would be masters of theire owne landes*, and charged us to yield with their skiens at our breasts ready to kill us.—(Deposed Jany. 15, 1641-2.(.

There was no pretence of commission in this case; nor was there in many others that could be cited.

16. Frances Lovett and Thomas Lovett, "of Clouneny, in the parish of Drumlane, and barony of Loughtee," jointly depose—

ii. 24.

—— and being demanded why they took our goodes away, they answered that they would keepe them to see to whom they would belong, and if peace came wee should have them againe, and if not, we were better lett them have them then others, and further said they had the Kings broade seale for what they did.—(Deposed Jan. 26, 1641)

17. "Nicholas Michael,[2] of Farnham," says—

ii. 26.

. . . . the parties that robd the depont said they had an Irish King amongst them, and they regarded not King Charles the King of England.—(Deposed Jan. 25, 1641-2.)

The people who "had an Irish king amongst them" had no occasion for commission (or pretence for commission) from the king of England.

18. Paul Mitchell, of Ballyhaise, deposes to his losses.

ii. 27.

By the hands and means of Patrick o'Doudall, Andrew Brady, Turlogh o'Rely, and Turlogh ffox, all of the parish of Anagh [in the County of Cavan], and servants or tenants to Phillip o'Rely Knight of the Shire [now a rebell], who, being made acquainted wth the sayd robery comitted vpon the depont, made answere, That the sayd goodes, being in the hands of the sayd rebells were safe, and should be restored to this deponent when peace came, And the sayd Philip o'Rely his wife sent for Sarah Jordan servant to this deponent,

[1] *Sic*, for Castledine. In Clogy's Life of Bedell there is an interesting account of this Richard Castledine, who acquired the castle of Farnham near Cavan town.

[2] *Sic*, perhaps for "Mitchell." Deponent signs by mark.

and put her vnto her oath whether she knew of any other goodes, moneys or plate, then what was then found with him.

This deponent, it seems, heard nothing of the commission, real or pretended. What he states in the following is borne out by other refugees:

And further deposeth yt after the sayd robery was comitted, this deponent and about two hundred more, being robbd, & passing by the house of one Thomas Burrowes of Stradone, desired entertainment, the wch being refused, (by reason [as this deponent heard] that Phillip o'Rely would send 30 or 40 to his house that night), this deponent and the sayd 200 persons were driven to lye vpo' the [mountains] yt night, And yt some yt were of the sayd Stradone [tenantes] with diverse others did again rob [within halfe a mile of the sayd Stradone] they sayd 200 of what they had before saved from the handes of the enemyes.—(Jurat Martii 2, 1641-2)

It is averred by other deponents that Burrows not only refused to relieve these poor wayfarers, but also sent his servants to pillage them as they lay for a night under a great rock. The latter allegation is probably untrue. There is, however, enough evidence to show that Thomas Burrows, of Stradone, was one of those who, although neither Irish nor papist, joined for the time with the insurgents.

19. Dorcas Ironmonger, of Ballyhaise, says:

ii. 28.

The cause wherefore they did strip and rob them was, they did alleag generally, they had the Kinges seale for the same. (Jurat 22 Martii 1641-2)

The deponents are many who take upon them to swear to what was commonly said or reported "among the rebels;" and this is by no means consistent with the assumption that the survivors escaped only by flying for their lives.

20. John Perkins, "of Sleigloch, in the parish of Dyne":—

ii. 47.

And they said that the King was dead and that the young King went to Masse, and they were the Queenes souldiers, and we were the Traytors [And that saying was affirmed by Cormack mcCleery parish priest of Killan.]—(Deposed 8 January 1641-2)

In a postscript to same:—

Thomas Brady, vicar of Lawey turned Papist, and went with the Rebells.

The interlined passage concerning Cormac MacCleery appears to have come as an afterthought. It is doubtful whether the parish priest could recognise as his the words attributed to him.

21. William Perkins, of Ballyhaise:—

ii. 49.

They said they were the Queens souldiers and had the Kings broade seale to warrant their actions.—(Deposed 4 January 1641-2)

22. Frances, "the wife of Roger Posnet, of the town of Virginia, parish of Lorgan, and county of Cavan":—

ii. 52.

And after they were turned out of the towne, other Rebells unknowne to them stript them of their clothes whereby they were exposed to hunger cold and great misery. And the said first-named rebells took from this deponent and her husband their eldest sonn and daughter & keepe them prisoners or have slayne them for anything she knoweth. And the Rebells aforesaid did then say ('that the Kinges Matie writt himself King of Misrule' *cancelled*) that [the King] had given them Comission to doe what they did and that there was then noe King at all.—(Jur. 4 Jan. 1641-2, Coram Hen. Jones and Will. Aldrich).

The emendation towards the end of the foregoing extract is noteworthy. As the original manuscript shows, the allegation of commission from the king is worked out of, or substituted for, what was at first a very different statement.

Here I take occasion to remark that certified copies are not in all cases of equal value with the original. It is sometimes important, as well as interesting, to see the examination, so to speak, in the process of making—to see what alterations are made by striking out and interlineation, as in the passage just cited. In the fair copy these transformations, as a rule, are not seen; and it is the copy, as the more legible, that the casual inquirer is apt to consult.

23. Thomas Pyman deposes that

ii. 55.

the Rebells that Robbed him was Philip mcHugh mcShame o'Rely and his souldiers, the said Rebells telling this depont that they had a comission from his Matie for what they did.——Jurat, 5 March, 1641-2)

24. Henry Reynolds, of Annagh parish—

ii. 57.

further deposed one [whose name as he thinks is] fferdoragh fflin, Irish Priest say that they had the Kings hand for what they did, & the cause of their riseing was [by that] there was a Statute made in England that all Papists shold goe to church, before a certain tyme or be banished.—(Deposed 4 Jan., 1641-2).

The first interlined expression shows that the deponent was not so sure as to the source of his information.

The following note was appended to this examination, and then struck out:—

He is a souldier vnder ye Comand of Captaine Dunbarr: & hath a wife & 10 children, & desireth that she and soe many of ye children as are able may be employed in knitting, sewing & spinning.

25. William Ragg, "late of the parish of Urney":—

ii. 58.

[further saith] that the Rebells aforesd sayd they must have his goodes to the campe for ye Kings vse, & that they had ye Kings comission for what they did—Jurat Jan 8, 1641-2)

26. John Rutter, "of Oghill, in the county of Cavan," giving account of his losses, says:—

ii. 59.

All wch goodes were taken from me in or about the 24th of October 1641 by the handes (as I am informed since I was comanded upon the King's service) of Mulmore oReilye of Cavet, and Edmund oReilye of the same, and Coggie mcPatrick Bradie, [Phillip mcMulmore o'Reilye],[4] all of the Countie of Cavan, for that being comanded vpon ye Kings service I cannot tell what words or outrages they comitted.—(Jurat 26 ffebr. 1641-2).

It appears from this, and not a few other examinations, that many of the men refugees from Cavan and Fermanagh were, upon coming to Dublin, pressed to join "the state" army. Many of these raw recruits perished "in the march to Drogheda," among the six hundred at Julianstown, on the Nanny water, towards the close of November, 1641.

[4] This interlineation is significant.

(To be continued.)

The Heraldic Emblem of Ireland.

By The O'Neill, Lisbon.

SOME time ago the *Journal of the Royal Society of Antiquaries*, published a very interesting article by the rev. canon Ffrench, M.R.I.A., under the heading of "The arms of Ireland and Celtic tribal heraldry," in which the writer seems to wish to conclude—1st, that old Irish heraldry never attained a shape sufficiently definite to justify its comparison with other nations; and 2nd, that, everything considered, Ireland never possessed in former times an allegorical design in the shape of a standard or escutcheon that might be considered its national emblem. Without wishing in any way to contradict fundamentally the arguments presented by canon Ffrench, I beg to be allowed to say something, with the view of throwing some more light on the subject and indicating a solution.

In the first place, I must say I cannot agree with the assertion "that the coat of arms (in Ireland), before the reign of Hugh O'Neill, were the armorial bearings of tribes and territories, not of families. One example would suffice to prove that the use of coats of arms was known far beyond that period—the celebrated silver signet of Hugh O'Neill, king of Ulster,

SEAL OF HUGH O'NEILL, KING OF ULSTER.

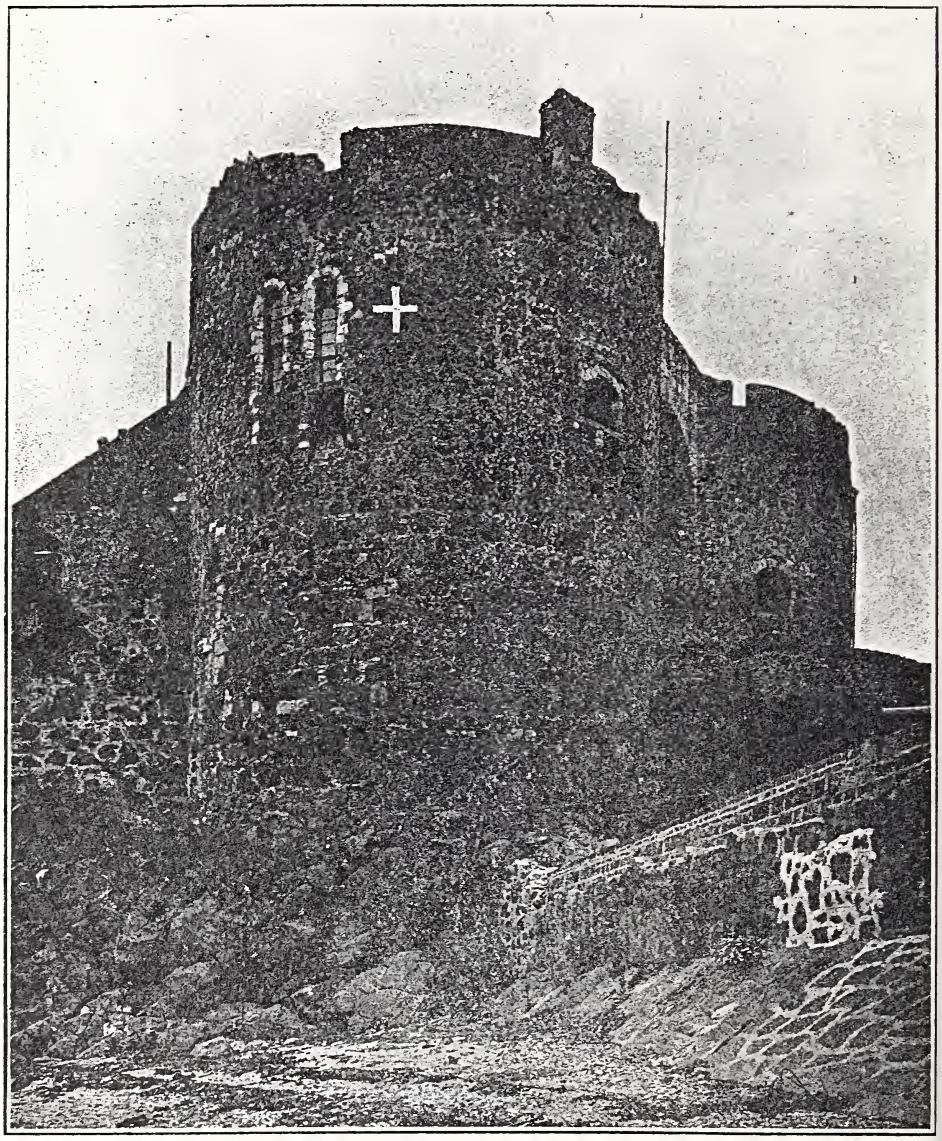
circa. 1590. This beautiful specimen of old Irish heraldic art not only displays, in a highly artistic form, the arms of the house of O'Neill in silver workmanship, but contains also the proof of their individual application in

the following legend:—"*Sigillum Odonis O'Niall, regis triber nicorum Ultoniæ.*" Many other proofs of individual and family coat of arms might be adduced, referring to periods of great antiquity, and I believe few nations can boast of a more ancient legislation on heraldic subjects than the one established by the celebrated Irish king Ollamh Fodhla. The reverend canon, himself quoting Keating's history, says that "in a great triennial assembly at Tara, it was ordained by law that every nobleman and great officer should, by the learned heralds, have a particular coat of arms assigned to him according to his merit and his quality, whereby he should be distinguished from others of the same rank, and be known wherever he appeared." This extract clearly implies that there was a science of heraldry (the learned heralds), and, moreover, a full and highly respected legislation bearing on the subject.

Now, let us consider the question of what ought to be Ireland's national colours and banner. A banner, according to the rules of heraldry, is the reproduction of a coat of arms on a cloth, or sometimes formerly on a metal plate, so that it may be displayed with brilliancy on a field of battle or on the castle's beacon or banner. A banner must needs be the highest symbol of a family's or of a nation's traditions, of its glories, its heroism, its noblest aspirations, and as such it was and always has been venerated. In it is centralized all the highest feelings of a race. Again, what is the symbol or heraldic emblem that in Ireland has more completely realized these attributes? It is, undoubtedly, the "lambh dearg"—the right red hand. This noble badge has a history and a credit in Ireland in no way inferior to the prestige of any other heraldic sign of any other nation. Worn by several of the most powerful families of our country, it became the emblem of royalty under the O'Neill dynasty, as is seen in the signet above described. It was ever venerated by the people, followed by the armies, and gave origin to the celebrated war-cry of "lambh dearg Eireinn ahu!" the red hand of Ireland for ever; and I don't know of any country where an emblem of heraldry has more warmly and enthusiastically been allied to popular and patriotic feeling than this one. On the battlefield it was feared by the enemies who were awestruck when it appeared, as is referred to by the English writer Cox, who calls the red hand "that terrible cognizance." In fact, the prestige the "red hand" attained was so great that when the "plantation" of Ulster was decided upon the English government resolved upon introducing the emblem into the arms of the new baronets who were created by James for the cash which he desired to raise, so as to appeal more clearly to popular feeling, and adopted the left hand as a pretence for the new comers arms, so as to establish a certain confusion, and diminish, as it were, its distinction by rendering it common to all. The celebrity and fame of the "red right hand" badge in Ireland is, after all, quite natural, if we

remember that few national emblems, if any, have been for so many centuries attached more intimately to the life and the vicissitudes of a country as this one. History teaches us that already in pagan days it was adopted by the O'Neills from the Macgennis, who were princes in the north of Ireland in the region inhabited by them. The O'Neills were the dominant family in Ulster far more than a thousand years, and during this long period down to the 16th and 17th centuries, the "red right hand" was the dominant emblem, and in the festival of peace or in the ravages of war it was always foremost. Such was the fame of this family badge and its popularity in Ireland that other Irish dynastical families found it expedient to adopt it, with similar war cries, *i.e.*, the O'Briens—"lambh laidir an uachtar," the strong hand uppermost.

The origin of the right hand is lost in antiquity. It appears on several of the old high crosses of Ireland. It typifies the First Person of the Trinity —the right hand of God, and so appears from the earliest centuries. It is undoubtedly one of the oldest symbols of the world. The left hand is sometimes wrongfully represented in total ignorance of its symbolism.



THE BARBICAN TOWERS. *Photo by R. Welch*

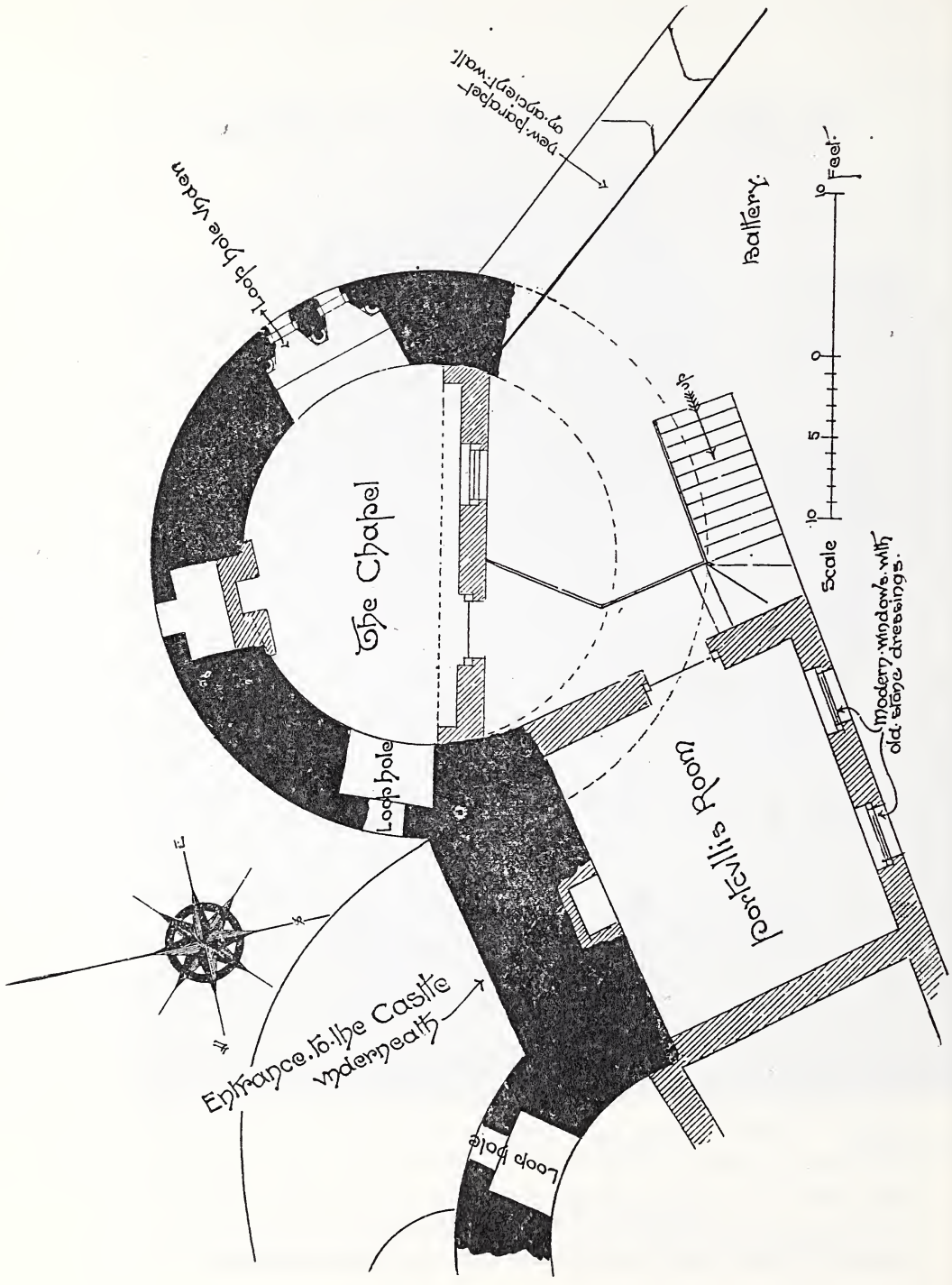
CARRIG-FERGUS CASTLE,

showing the East window of the circular Chapel marked with +

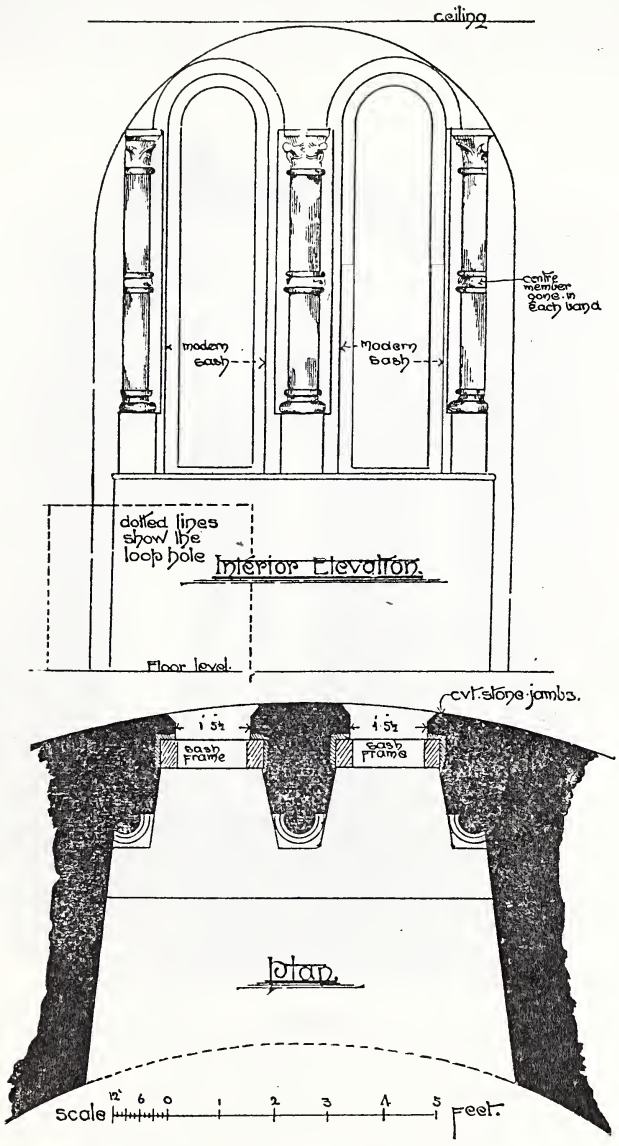
The Round Church of Carrig-Fergus Castle.

By Francis Joseph Bigger and William J. Fennell.

CARRIG-FERGUS CASTLE, as it now appears, is believed to have been built by de Courci in the twelfth century. Long before that it was an Irish stronghold similar to that of Dunluce on the north coast, before mediæval castles came into fashion. With the castle as a whole, we do not intend to treat. This paper will deal only with the circular chapel in the eastern tower at the barbican. Round churches are most uncommon and savour of the knights templars. There are only four remaining in England, the Temple in London, Ludlow in the inner court of the castle, Cambridge and Northampton. We know of no other in Ireland, so Carrig-Fergus may be considered unique. In closely examining the masonry of the barbican towers we observed that what are usually described as "half-moons" were not half-moons originally, but whole moons. The wall across the circle in the eastern tower is distinctly modern. We could trace clear evidences of the inside portion of the circle now removed, they are quite apparent on a close examination. Built into the new straight wall are several old yellow sandstones with the mouldings still to be seen upon them, which must have been used in the door or windows of the chapel. They are of the same stone used in the openings and corners of the centre tower, and also in St. Nicholas church. There is also the top stone, gracefully carved, of a small window built into the ordinary masonry. Added to this the altar window still remains, facing due east. It is a two-light circular-headed window, with graceful red sandstone pillars on either side and in the centre. Each pillar has a plain base, a centre band, and capital. Some of the carving still remains, varied in style, of the Norman period. In the annexed drawing this can be clearly seen. Portion of the heavy modern plaster has been cut away, revealing the stone work of the window. A modern fireplace has been built across the ancient north window, which can only be seen from the outside. A similar opening was to the west, overhanging the gate beneath. We cannot give the exact position or design of the entrance which could only have been to the south, and a window may also have been there. The door in the round church at Ludlow is distinctly Hiberno-Romanesque, similar to many in Ireland. The chapel was about 25 feet in diameter—the altar being



GROUND PLAN OF TOWER CARRIG-FERGUS CASTLE, SHOWING POSITION OF CIRCULAR CHURCH.
Black and dotted lines denote the original structure.



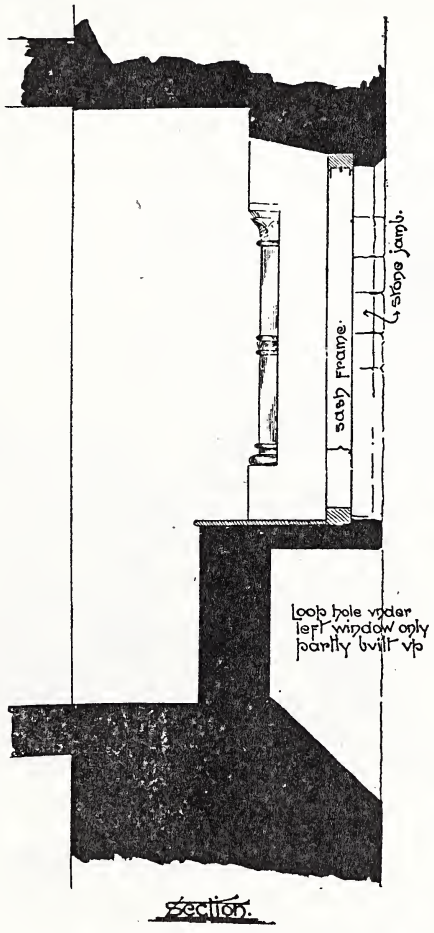
ELEVATION AND PLAN EAST WINDOW,
ROUND CHURCH, CARRIG-FERGUS.

deeply recessed. We cannot now say whether the roof of the chapel was groined or not; the heavy modern plaster ceiling prevented investigation that way. The floor is a modern wooden construction. The chapel occupies the upper portion of the tower, so the basement was used for other purposes. So much for physical research. All the books dealing with Carrickfergus are

EAST WINDOW, ROUND CHURCH, CARRIG-FERGUS.

silent on the question of this rare circular chapel. M'Skimmin mentions the window, with an erroneous architectural description, but evidently did not suspect its use, but quotes in another place a survey by George Clarkson, in 1567, which states, "and in the courtain between the gate house and west tower in the corner being of divers squares called Cradyfergus, is a fair and

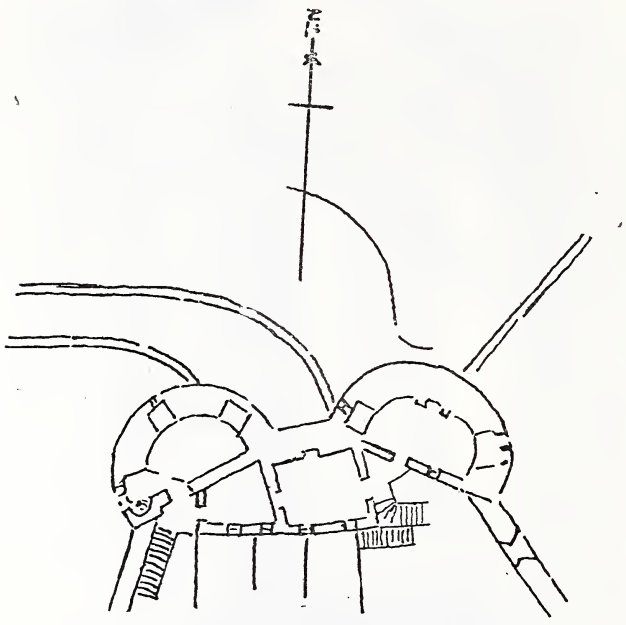
comely building, a chapel, and divers houses of office." This is the only written authority for a chapel in the castle which we can trace. In a map of (see vol. ii.) these, towers are distinctly shown as circular, though broken



SIDE ELEVATION EAST WINDOW,
CARRIG - FERGUS ROUND CHURCH.

on the inside. The drawings and other illustrations in the text will more clearly indicate the details of this remarkable chapel in the ancient castle of Carrickfergus. Its discovery is invaluable to those interested in mediæval architecture and the history of that age, and may lead to satisfactory

investigations elsewhere. How it was served we cannot tell. The Franciscan friary was not far off, and the brown friars may have had it in their keeping, but this is only conjecture. It is much to be regretted that stupid modern work has so marred and almost obliterated this fair and comely "round church."

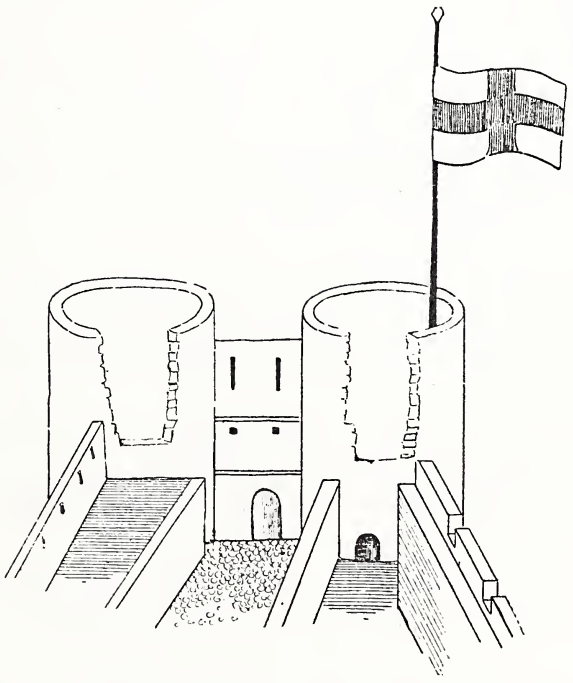


PLAN OF TOWERS, SHOWING ALTERATIONS
TO THE CIRCLES.
CHAPEL IN EAST TOWER.
(*Enlarged from old map.*)

Another discovery has just been made at the castle. Recent alterations beside the entrance have brought to light an underground passage leading from what was formerly the shore, now the artillery yard, right under the entrance towers. Whether this was a way of escape or a mode of attack we cannot say, or, perhaps, just as likely an older souterrain of an earlier age

than the castle, when old Carrig-Fergus was a Gaelic dun or lis, with its healing well. It is roughly built of large field or shore stones, with a slab roof, after the ordinary style of these subterranean buildings which are so common about our old forts and raths.

We wish someone would thoroughly describe and illustrate the whole castle of Carrig-Fergus. It is well worthy of it.



INTEROR VIEW OF TOWERS IN CARRIG-FERGUS CASTLE.
CIRCULAR CHAPEL IN TOWER WITH FLAG.
(*Enlarged from old drawing.*)

Old County Down Ballad.

I found the following amongst the papers of the late canon Hume.

JOHN S. CRONE.

IN 1761, or '2, the abduction of Isabella Hamilton, commonly called "The Beauty of Shanker" and "The Flower of Shanker," was attempted. This old story, which was the subject of several rustic ditties, now lost, presented itself in "vision beatific," and implored of me that I would have it embodied in "immortal verse." I obey thy voice, O shade of fleeting time! but not as the Gael of other times can I, their feeble son, strike the harp to the praise of beauty, or the lofty fame of heroes.

The hills of Down, the hills of Down, I have sported there a child,
Have watched the sunset glories crown thy bosom, Lough Neagh, mild,
And hailed the bright orb as he clomb the mountains far away,
Where Boirche's peaks and Donnard's dome fling their shadows o'er Iveagh.

I stand upon those hills again, I may not linger long,
Nor think of present joy or pain, past memories are so strong;
The past, the past resumes its reign in every sight and sound
Of streams and woods, of hill and plain, and of the heavens around.

O could I call the art my own that deifies the dead,
I'd give those memories word and tone which might be sung or said.
When I am gone and throbs no more the frame that felt full well,
The beauteous scenes, the local lore where it was wont to dwell.

Then listen to a stirring song, learned on my mother's knee,
Would that I could the notes prolong, so sweet, so dear to me—
A song of local love and strife, and actions neighbourly,
And all about wooing for wife, one of my ancestry.

It was upon a moonlight night that a mounted company
In gallant trim and armour bright rode up Kilwarlin's brae.
In haste they ride; their noise and glee proclaim they fear no foes,
And their leader shouts their slogan high "A Trueman" as he goes.

O'er Ballygowan, on they sweep, and turn from fair Greenogue,
To Lisnashanker's hill so steep; there the Beauty most in vogue,
The "Flower of Shanker," hath her home; now grief doth cloud my eyes,
For well I ween those riders come to make this maid their prize.

Who of this Beauty hath not heard that knows the hills of Down?
Her father was a wealthy laird ; a merchant of renown
Had sought her hand and won her love ; their wedding day was named,
And rustic bards, with garlands wove of song, great joy proclaimed.

It was the solemn hour of prayer, the ingle's flame burned bright,
Where all the household kneeling were, whilst her sire performed the rite—
The tramp of steeds, the clank of arms, approach the unguarded door,
And voices strange spread dire alarms that peaceful household o'er.

Then up and spake the aged good-wife, whose eyes were void of light—
"If ye be come to rob and rive, we are not strong to fight ;
My husband will to you display our store of goods and gold,
And mind there comes a reckoning-day, which will your deeds unfold."

"No robbers we—for a Trueman a bride we seek to win ;
There does not live the woman too good for Kilwarlin.
And now you know us, Hamilton, no injury need you fear ;
Accept, then, Trueman for your son, give him your daughter dear."

They searched the house, they searched the yard, the stable and the byre—
Now God in his good mercy guard the aged dame and sire !
In vain they seek the vanished maid, their rage had kindled wild,
When unto her dear parent's aid came forth their lovely child.

"Oh, if you be not robbers, hold, and act not worse than men ;
Revere the Blind, whose arms enfold her child." Again, again
They struck that aged dark-woman, who relinquished not her hold,
Till she swooned, and her blood in torrents ran and smeared her own threshold.

To the rescue come the Gillelands—the man who led the van
Against Broomhedge now foremost stands, where rush his matchless clan,
And every blow he deals the foe he shouts, "A Gilleland !"
"To horse ! to horse !" shout Trueman's force ; "we are gulled by Gooley's band."

"Down with Kilwarlin ! kill, pursue ; now Trueman and his gang
Shall learn how true-men ought to woo, how craven curs should hang.
'Tis jolliest fun such a race to run, whilst the moonbeams round us shower ;
Pursue for injured Hamilton ; strike home 'gainst lawless power."

From Kilntown hill to Shankerburn now horse and foot are seen ;
The foaming steed in front doth spurn hedge, ditch, and stream, I ween.
His rider waves his followers on—"Come, men of stout Dromore ;
Hear ye the shouts for Hamilton ? Pursue, the battle's o'er."

The Gillelands beheld with joy the lover and his friends :
"Now let us march right steadily upon Kilwarlin's glens,
Though they were backed by all Broomhedge and Hillsboro' in the fight,
Our lives to stout Dromore we pledge to uphold our neighbour's right."

"Brave boys," said Black, "how shall I pay the debt I owe to you ?
You have saved my bride and friends this day, like valiant men and true ;
Our country and our country's laws will surely do the rest,
To them let us entrust our cause ; come, let us seek the feast."

The lark's glad choir and chanticleer announce the coming dawn,
Assembling neighbours jest and cheer; Fame, like a startled fawn,
Flies circling on her wild career, and echo greets the morn
With sounds of triumph far and near, from Lisnashanker borne.

Within the halls of Hamilton the bounteous feast was spread;
O'er Lough Neagh's waves that day the sun seemed loth to sink to bed;
And when he rose above Slieve Mourne 'twas soon, too soon for day,
For merry viol, pipe, and horn were in full minstrelsy.

Though Shanker's Beauty much besought her lover to postpone
The nuptial hour till Trueman's plot should to the world be known:
"True love," he said, "dwells not with fear, then let us prove it now,
I take you for my wife, and here we'll plight our mutual vow."

The honeymoon speeds gaily on 'midst law and law's alarms;
The law hath seized the guilty one and locked him in its arms.
The day of trial comes at last, and at the jaol of Down
Resounds the solemn trumpet's blast, the ermined judge's frown.

The Court hath sat, the accusers stand, the jurymen are sworn;
The man who hath disturbed the land sits in the dock forlorn;
His name is called, he's wan with fear; the servants of the crown
Detail his crimes, and then aver his sun must soon go down.

The Flower of Shanker then uprose from her blind mother's side,
"My lord," she said, "I here propose, as He who for us died
Forgave, so to forgive my foes your lordship will decide,
If I require or do desire aught that should be denied.

"'Tis said that by collusion I induced this gentleman
His country's laws thus to defy; now let him, if he can,
Prove this, or to the court declare the truth that I ne'er knew
Him, or was ever made aware of what he meant to do."

She looked so mild, so merciful, and beautiful withal,
As when on lakes or souls grown dull heaven breathes and showers fall;
So fell her accents on the court, the prisoner hath confessed,
His life is spared—Oh, never sport like him with human breast.

J. MAGILL.

NOTE—1st. Faction fights on a very extensive scale were prevalent in those days at fairs, and especially the Maze races. Broomhedge mustered its fighting men against those of Dromore, and the Gooleys or Gillilands were always conspicuous in the encounters that took place.

2nd. The blind woman's name was Margaret Torbery; her mother's name was Isabella Getty, and her grandmother was the daughter of captain Shaw, of Ballygelly, co. Antrim. She was born 1713, died 1782, and her husband, Wm. Hamilton, was born 1700; died 1772.

3rd. Kilwarlin, an ancient territory in the barony of Lower Iveagh, the chieftain whereof in the time of Hugh O'Neill was MacSuibne MacRory, a branch of the Magennis family.

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